

Institutes of the Christian Religion, Selections

King Lear

CALVIN

SHAKESPEARE

AC
5
.G78
v.5
pt.8-9



School of Divinity



This book donated
by

MRS. MERLE MARTIN

Dover Memorial Library
Gardner-Webb University
P.O. Box 836
Boiling Springs, N.C. 28017

THIRD YEAR COURSE

<i>Volume One</i>	1	<i>The Book of Job</i>
	2	AESCHYLUS: <i>The Oresteia</i> , a trilogy
<i>Volume Two</i>	3	THUCYDIDES: <i>History of the Peloponnesian War</i> , SELECTIONS
	4	PLATO: <i>Symposium</i>
<i>Volume Three</i>	5	ARISTOTLE: <i>Politics</i> , BOOKS III-V
	6	ST. THOMAS AQUINAS: <i>Treatise on Law</i>
<i>Volume Four</i>	7	RABELAIS: <i>Gargantua & Pantagruel</i> , BOOK I
<i>Volume Five</i>	8	CALVIN: <i>Institutes</i> , SELECTIONS
	9	SHAKESPEARE: <i>King Lear</i>
<i>Volume Six</i>	10	FRANCIS BACON: <i>Novum Organum</i> , BOOK I
	11	LOCKE: <i>Of Civil Government</i>
<i>Volume Seven</i>	12	VOLTAIRE: <i>Candide</i>
	13	ROUSSEAU: <i>The Social Contract</i> , BOOKS I-II
<i>Volume Eight</i>	14	GIBBON: <i>The Decline & Fall of the Roman Empire</i> , CHAPTERS XV-XVI
	15	DOSTOYEVSKY: <i>The Brothers Karamasov</i> , SELECTIONS
<i>Volume Nine</i>	16	FREUD: <i>The Origin & Development of Psychoanalysis</i>
<i>Volume Ten</i>		<i>A Great Books Reader II</i>

THE GREAT BOOKS

Third Year • Volume Five

8

CALVIN ★ *Institutes of the Christian Religion*

SELECTIONS

9

SHAKESPEARE ★ *King Lear*

3C
5
.978
v. 5
pt. 8-9

JOHN CALVIN, the Protestant reformer, was born in 1509 in France. After an early religious education, he took up the study of law. In the meantime he read the classics in the original Hebrew, Greek, and Latin. About 1533 he claimed a sudden conversion and took up a reformist position, supported by those who had lost sympathy for the Church of Rome. Calvin was forced to flee often and was imprisoned twice until he settled in Geneva, Switzerland. In 1540 his Institutes appeared, and in the same year he married. In Geneva Calvin set up religious schools and soon after became the ruler of the city's church and its government. It was there that he burned Servetus, one of his chief opponents. After a life of controversy, Calvin died quietly in 1564.



CALVIN

*Institutes of the
Christian Religion
selections*

number 8 *third year*

THE GREAT BOOKS FOUNDATION *Chicago*

Translated by John Allen (1813)

Based on the sixth American edition, first printed in 1841

There are four books and eighty chapters in the complete Institutes. This reading has the second chapter of the second book, and the last chapter of the fourth.

*The special contents of this edition are
copyright 1955 by THE GREAT BOOKS FOUNDATION*

Printed in the United States of America



published and distributed by

THE GREAT BOOKS FOUNDATION

a non-profit corporation

37 South Wabash Avenue, Chicago 3, Illinois


CONTENTS

MAN'S PRESENT STATE 1

BOOK II CHAPTER 2

ON CIVIL GOVERNMENT 45

BOOK IV CHAPTER 20



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

MAN'S PRESENT STATE

BOOK II CHAPTER 2

MAN'S PRESENT STATE

SINCE WE HAVE SEEN THAT THE DOMINATION OF SIN, FROM the time of its subjugation of the first man, not only extends over the whole race, but also exclusively possesses every soul, it now remains to be more closely investigated, whether we are despoiled of all freedom, and, if any particle of it yet remain, how far its power extends. But, that we may the more easily discover the truth of this question, I will first set up by the way a mark, by which our whole course must be regulated. The best method of guarding against error is to consider the dangers which threaten us on every side. For when man is declared to be destitute of all rectitude, he immediately makes it an occasion of slothfulness; and because he is said to have no power of himself for the pursuit of righteousness, he totally neglects it, as though it did not at all concern him. On the other hand, he cannot arrogate any thing to himself, be it ever so little, without God being robbed of his honour, and himself being endangered by presumptuous temerity. Therefore, to avoid striking on either of these rocks, this will be the course to be pursued—that man, being taught that he has nothing good left in his possession, and being surrounded on every side with the most miserable necessity, should, nevertheless, be instructed to aspire to the good of which he is destitute, and to the liberty of which he is deprived; and should be roused

from indolence with more earnestness, than if he were supposed to be possessed of the greatest strength. The necessity of the latter is obvious to every one. The former, I perceive, is doubted by more than it ought to be. For this being placed beyond all controversy, that man must not be deprived of anything that properly belongs to him, it ought also to be manifest how important it is that he should be prevented from false boasting. For if he was not even then permitted to glory in himself, when by the Divine beneficence he was decorated with the noblest ornaments, how much ought he now be humbled, when, on account of his ingratitude, he has been hurled from the summit of glory to the abyss of ignominy! At that time, I say, when he was exalted to the most honourable eminence, the Scripture attributes nothing to him, but that he was created after the image of God; which certainly implies that his happiness consisted not in any goodness of his own, but in a participation of God. What, then, remains for him now, deprived of all glory, but that he acknowledge God, to whose beneficence he could not be thankful, when he abounded in the riches of his favour? and that he now, at least, by a confession of his poverty, glorify him, whom he glorified not by an acknowledgment of his blessings? It is also no less conducive to our interests than to the Divine glory, that all the praise of wisdom and strength be taken away from us; so that they join sacrilege to our fall, who ascribe to us any thing more than truly belongs to us. For what else is the consequence, when we are taught to contend in our own strength, but that we are lifted into the air on a reed, which being soon broken, we fall to the ground. Though our strength is placed in too favourable a point of view, when it is compared to a reed. For it is nothing but smoke, whatever vain men have imagined and pretend concerning it. Wherefore it is not without reason, that

that remarkable sentence is so frequently repeated by Augustine, that free will is rather overthrown than established even by its own advocates. It was necessary to premise these things for the sake of some, who, when they hear that human power is completely subverted in order that the power of God may be established in man, inveterately hate this whole argument, as dangerous and unprofitable; which yet appears to be highly useful to us, and essential to true religion.

II. As we have just before said that the faculties of the soul consist in the mind and the heart, let us now consider the ability of each. The philosophers, indeed, with general consent, pretend, that in the mind presides Reason, which like a lamp illuminates with its counsels, and like a queen governs the will; for that it is so irradiated with Divine light as to be able to give the best counsels, and endued with such vigour as to be qualified to govern in the most excellent manner; that Sense, on the contrary, is torpid and afflicted with weakness of sight, so that it always creeps on the ground, and is absorbed in the grossest objects, nor ever elevates itself to a view of the truth; that Appetite, if it can submit to the obedience of reason, and resist the attractions of sense, is inclined to the practice of virtues, travels the path of rectitude, and is formed into will; but that, if it be devoted to the servitude of sense, it is thereby so corrupted and depraved as to degenerate into lust. And as, according to their opinion there reside in the soul those faculties which I have before mentioned, understanding, sense, and appetite, or will,—which appellation is now more commonly used,—they assert that the understanding is endued with reason, that most excellent guide to a good and a happy life, provided it only maintains itself in its own excellence, and exerts its innate power; but that the inferior affection of the soul, which is called *sense*, and by

which it is seduced into error, is of such a nature that it may be tamed and gradually conquered by the rod of reason. They place the will in the middle station between reason and sense, as perfectly at liberty, whether it chooses to obey reason, or to submit to the violence of sense.

III. Sometimes, indeed, being convinced by the testimony of experience, they admit how extremely difficult it is for a man to establish within him the kingdom of reason; while he is exposed at one time to the solicitations of alluring pleasures, at another to the delusions of pretended blessings, and at others to the violent agitations of immoderate passions, compared by Plato to so many cords dragging him in various directions. For which reason Cicero says that the sparks kindled by nature are soon extinguished by corrupt opinions and evil manners. But when such maladies have once taken possession of the human mind, they acknowledge their progress to be too violent to be easily restrained; nor do they hesitate to compare them to fierce horses, who, having rejected reason, like horses that have thrown off the charioteer, indulge themselves in every extravagance, without the least restraint. But they consider it as beyond all controversy, that virtue and vice are in our own power; for if it be at our election, they say, to do this or that, therefore it must also be, to abstain from doing it. And, on the other hand, if we are free to abstain from it, we must also be free to do it. But we appear freely and voluntarily to do those things which we do, and to abstain from those things from which we abstain; therefore, if we do any good action, when we please we may omit it; if we perpetrate any evil, that also we may avoid. Moreover, some of them have advanced to such a degree of presumption, as to boast, that we are indebted to the gods for our life, but for a virtuous and reli-

gious one to ourselves; whence also that assertion of Cicero, in the person of Cotta, that, since every man acquires virtue for himself, none of the wise men have ever thanked God for it. "For," says he, "we are praised for virtue, and in virtue we glory; which would not be the case, if it were a gift of God, and did not originate from ourselves." And a little after: "This is the judgment of all men, that fortune must be asked of God, but that wisdom must be derived from ourselves." This, then, is the substance of the opinion of all the philosophers, that the reason of the human understanding is sufficient for its proper government; that the will, being subject to it, is indeed solicited by sense to evil objects, but, as it has a free choice, there can be no impediment to its following reason as its guide in all things.

IV. Among the ecclesiastical writers, though there has not been one who would not acknowledge both that human reason is grievously wounded by sin, and that the will is very much embarrassed by corrupt affections, yet many of them have followed the philosophers far beyond what is right. The early fathers appear to me to have thus extolled human power from fear lest, if they openly confessed its impotence, they might, in the first place, incur the derision of the philosophers, with whom they were then contending; and, in the next place, might administer to the flesh, of itself naturally too torpid to all that is good, a fresh occasion of slothfulness. To avoid delivering any principle deemed absurd in the common opinion of mankind, they made it their study, therefore, to compromise between the doctrine of the Scripture and the dogmas of the philosophers. Yet it appears from their language, that they principally regarded the latter consideration, that they might leave no room for slothfulness. Chrysostom says, "Since God has placed good and evil things in our power, he has given us freedom of

choice; and he constrains not the unwilling, but embraces the willing." Again: "Oftentimes a bad man, if he will, is changed into a good one; and a good one falls into inactivity, and becomes bad; because God has given us naturally a free will, and imposes no necessity upon us, but, having provided suitable remedies, permits the event to depend entirely on the mind of the patient." Again: "As without the assistance of Divine grace we can never do any thing aright, so unless we bring what is our own, we shall never be able to gain the favour of heaven." He had before said, "That it may not be entirely of the Divine assistance, it behoves us also to bring something." And this is an expression very familiar with him: "Let us bring what is ours; God will supply the rest." Agreeably to which Jerome says, "That it belongs to us to begin, and to God to complete; that it is ours to offer what we can, but his to supply our deficiencies." In these sentences you see they certainly attributed to man more than could justly be attributed to him towards the pursuit of virtue; because they supposed it impossible to awaken our innate torpor, otherwise than by arguing that this alone constitutes our guilt; but with what great dexterity they did it, we shall see in the course of our work. That the passages which we have recited are exceedingly erroneous, will be shortly proved. Although the Greeks, beyond all others, and among them particularly Chrysostom, have exceeded all bounds in extolling the ability of the human will, yet such are the variations, fluctuations, or obscurities of all the fathers, except Augustine, on this subject, that scarcely any thing certain can be concluded from their writings. Therefore we shall not scrupulously enumerate the particular opinions of them all, but shall at times select from one and another so much as the explication of the argument shall appear to require. Succeeding writers, being every

one for himself ambitious of the praise of subtlety in the defence of human nature, gradually and successively fell into opinions more and more erroneous; till at length man was commonly supposed to be corrupted only in his sensual part, but to have his will in a great measure, and his reason entirely, unimpaired. In the meantime, it was proclaimed by every tongue, that the natural talents in men were corrupted, but the supernatural taken away—an expression of Augustine, of the import of which scarcely one man in a hundred had the slightest idea. For myself, if I meant clearly to state wherein the corruption of nature consists, I could easily content myself with this language. But it is of great importance to examine with attention what ability is retained by man in his present state, corrupted in all the parts of his nature, and deprived of supernatural gifts. This subject, therefore, has been treated in too philosophical a manner by those who gloried in being the disciples of Christ. For the Latins have always retained the term *free will*, as though man still remained in his primitive integrity. And the Greeks have not been ashamed to use an expression much more arrogant; for they called it *τεξούσιον* denoting that man possesses sovereign power over himself. Since all men, therefore, even the vulgar, are tinctured with this principle, that man is endowed with free will, and some of those who would be thought intelligent know not how far this freedom extends,—let us first examine the meaning of the term, and then let us describe, according to the simplicity of the Scripture, the power which man naturally possesses to do either good or evil. What *free will* is, though the expression frequently occurs in all writers, few have defined. Yet Origen appears to have advanced a position to which they all assented, when he calls it a power of *reason* to discern good and evil, of *will* to choose either. Nor does

Augustine differ from him, when he teaches that it is a power of reason and will, by which good is chosen when grace assists; and evil, when grace is wanting. Bernard, while he affects greater subtlety, has expressed himself with more obscurity: he says, it is a consent on account of the liberty of will, which cannot be lost, and the judgment of reason, which cannot be avoided. The definition of Anselm is not sufficiently plain, who states it to be a power of preserving rectitude for its own sake. Therefore Peter Lombard and the schoolmen have rather adopted the definition of Augustine, because it was more explicit, and did not exclude the grace of God, without which they perceived that the will had no power of itself. But they also make such additions of their own, as they conceived to be either better or conducive to further explication. First, they agree that the word *arbitrium*, *will* or *choice*, should rather be referred to reason, whose office it is to discern between good and evil; and that the epithet *free* belongs properly to the faculty of the will which is capable of being inclined to either. Wherefore, since liberty belongs properly to the will, Thomas Aquinas says, that it would be a very good definition, if free will were called *an elective power*, which, being composed of understanding and appetite, inclines rather to appetite. We see where they represent the power of free will to be placed; that is, in the reason and will. It now remains briefly to inquire how much they attribute respectively to each.

V. Common and external things, which do not pertain to the kingdom of God, they generally consider as subject to the free determination of man; but true righteousness they refer to the special grace of God and spiritual regeneration. With a view to support this notion, the author of the treatise "On the Vocation of the Gentiles" enumerates three kinds of will—the first a sensitive,

the second an animal, and the third a spiritual one; the two former of which he states to be freely exercised by us, and the last to be the work of the Holy Spirit in us. The truth or falsehood of this shall be discussed in the proper place; for my design at present is briefly to recite the opinions of others, not to refute them. Hence, when writers treat of free will, their first inquiry respects not its ability in civil or external actions, but its power to obey the Divine law. Though I confess the latter to be the principal question, yet I think the other ought not to be wholly neglected; and for this opinion I hope to give a very good reason. But a distinction has prevailed in the schools, which enumerates three kinds of liberty—the first, freedom from necessity, the second, freedom from sin, the third, freedom from misery; of which the first is naturally inherent in man, so that nothing can ever deprive him of it: the other two are lost by sin. This distinction I readily admit, except that it improperly confounds necessity with coercion. And the wide difference between these things, with the necessity of its being considered, will appear in another place.

VI. This being admitted will place it beyond all doubt, that man is not possessed of free will for good works, unless he be assisted by grace, and that special grace which is bestowed on the elect alone in regeneration. For I stop not to notice those fanatics, who pretend that grace is offered equally and promiscuously to all. But it does not yet appear, whether he is altogether deprived of power to do good, or whether he yet possesses some power, though small and feeble; which of itself can do nothing, but by the assistance of grace does also perform its part. Lombard, in order to establish this notion, informs us that two sorts of grace are necessary to qualify us for the performance of good works. One he calls operative, by which we efficaciously will what is

good; the other coöperative, which attends as auxiliary to a good will. This division I dislike, because, while he attributes an efficacious desire of what is good to the grace of God, he insinuates that man has of his own nature antecedent, though ineffectual, desires after what is good; as Bernard asserts that a good will is the work of God, but yet allows that man is self-impelled to desire such a good will. But this is very remote from the meaning of Augustine, from whom, however, Lombard would be thought to have borrowed this division. The second part of it offends me by its ambiguity, which has produced a very erroneous interpretation. For they have supposed that we coöperate with the second sort of Divine grace, because we have it in our power either to frustrate the first sort by rejecting it, or to confirm it by our obedience to it. The author of the treatise "On the Vocation of the Gentiles" expresses it thus—that those who have the use of reason and judgment are at liberty to depart from grace, that they may be rewarded for not having departed, and that what is impossible without the coöperation of the Spirit, may be imputed to their merits, by whose will it might have been prevented. These two things I have thought proper to notice as I proceed, that the reader may perceive how much I dissent from the sounder schoolmen. For I differ considerably more from the later sophists, as they have departed much further from the judgment of antiquity. However, we understand from this division, in what sense they have ascribed free will to man. For Lombard at length pronounces, that we are not therefore possessed of free will, because we have an equal power to do or to think either good or evil, but only because we are free from constraint. And this liberty is not diminished, although we are corrupt, and the slaves of sin, and capable of doing nothing but sin.

VII. Then man will be said to possess free will in this sense, not that he has an equally free election of good and evil, but because he does evil voluntarily, and not by constraint. That, indeed, is very true; but what end could it answer to decorate a thing so diminutive with a title so superb? Egregious liberty indeed, if man be not compelled to serve sin, but yet is such a willing slave, that his will is held in bondage by the fetters of sin. I really abominate contentions about words, which disturb the Church without producing any good effect; but I think that we ought religiously to avoid words which signify any absurdity, particularly when they lead to a pernicious error. How few are there, pray, who, when they hear free will attributed to man, do not immediately conceive, that he has the sovereignty over his own mind and will, and is able by his innate power to incline himself to whatever he pleases? But it will be said, all danger from these expressions will be removed, if the people are carefully apprized of their signification. But, on the contrary, the human mind is naturally so prone to falsehood, that it will sooner imbibe error from one single expression, than truth from a prolix oration; of which we have a more certain experiment than could be wished in this very word. For neglecting that explanation of the fathers, almost all their successors have been drawn into a fatal self-confidence, by adhering to the original and proper signification of the word.

VIII. But if we regard the authority of the fathers—though they have the term continually in their mouths, they at the same time declare with what extent of signification they use it. First of all, Augustine, who hesitates not to call the will a slave. He expresses his displeasure in one place against those who deny free will; but he declares the principal reason for it, when he says, “Only let no man dare so to deny the freedom of the will,

as to desire to excuse sin." Elsewhere he plainly confesses, that the human will is not free without the Spirit, since it is subject to its lusts, by which it is conquered and bound. Again: that when the will was overcome by the sin into which it fell, nature began to be destitute of liberty. Again: that man, having made a wrong use of his free will, lost both it and himself. Again: that free will is in a state of captivity, so that it can do nothing towards righteousness. Again: that the will cannot be free which has not been liberated by Divine grace. Again: that the Divine justice is not fulfilled, while the law commands, and man acts from his own strength; but when the Spirit assists, and the human will obeys, not as being free, but as liberated by God. And he briefly assigns the cause of all this, when, in another place, he tells us, that man at his creation received great strength of free will, but lost it by sin. Therefore, having shown that free will is the result of grace, he sharply inveighs against those who arrogate it to themselves without grace. "How, then," says he, "do miserable men dare to be proud of free will, before they are liberated, or of their own strength, if they have been liberated?" Nor do they consider that the term *free will* signifies liberty. But "where the Spirit of the Lord is, there is liberty." (n) If, therefore, they are the slaves of sin, why do they boast of free will? "For of whom a man is overcome, of the same is he brought in bondage." (o) But if they have been liberated, why do they boast as of their own work? Are they so much at liberty as to refuse to be the servants of him who says, "Without me ye can do nothing"? (p) Besides, in another place, also, he seems to discountenance the use of that expression, when he says that the will is free, but not liberated; free from righteousness, enslaved to sin. This sentiment he also repeats and applies in another

(n) II Cor. 3:17.

(o) II Pet. 2:19.

(p) John 15:5.

place, where he maintains that man is not free from righteousness, but by the choice of his will, and that he is not made free from sin, but by the grace of the Saviour. He who declares that human liberty is nothing but an emancipation or manumission from righteousness, evidently exposes it to ridicule as an unmeaning term. Therefore, if any man allows himself the use of this term without any erroneous signification, he will not be troubled by me on that account: but because I think that it cannot be retained without great danger, and that, on the contrary, its abolition would be very beneficial to the Church, I would neither use it myself, nor wish it to be used by others who may consult my opinion.

IX. Perhaps I may be thought to have raised a great prejudice against myself, by confessing that all the ecclesiastical writers, except Augustine, have treated this subject with such ambiguities or variations, that nothing certain can be learned from their writings. For some will interpret this, as though I intended to deprive them of the right of giving their suffrages, because their opinions are all adverse to mine. But I have had no other object in view than simply and faithfully to consult the benefit of pious minds, who, if they wait to discover the sentiments of the fathers on this subject, will fluctuate in perpetual uncertainty. At one time they teach man, despoiled of all strength of free will, to have recourse to grace alone; at another, they either furnish, or appear to furnish, him with armour naturally his own. Yet that, amidst all this ambiguity of expression, esteeming the strength of man as little or nothing, they have ascribed the praise of every thing that is good entirely to the Holy Spirit, is not difficult to prove, if I introduce some passages from them, in which this sentiment is clearly maintained. For what is the meaning of that assertion of Cyprian, so frequently celebrated by Augustine, "That we ought to glory in

nothing, because we have nothing of our own;" but that man, completely impoverished in himself, should learn to depend entirely on God? What is the meaning of that observation of Augustine and Eucherius, when they represent Christ as the tree of life, to whom whosoever shall have stretched forth his hand shall live; and free will as the tree of knowledge of good and evil, and say that whosoever forsakes the grace of God and tastes of it shall die? What is the meaning of that assertion of Chrysostom, that every man by nature is not only a sinner, but altogether sin? If we have not one good quality, if from his head to his feet man be entirely sin, if it be wrong even to try how far the power of the will extends,—how, then, can it be right to divide the praise of a good work between God and man? I could introduce many such passages from other fathers; but lest any one should cavil, that I select only those things which favour my own cause, but artfully omit those which oppose it, I refrain from such a recital. I venture to affirm, however, that though they sometimes too highly extol free will, yet their design was to teach man to discard all reliance on his own power, and to consider all his strength as residing in God alone. I now proceed to a simple explication of the truth in considering the nature of man.

X. But I am obliged to repeat here, what I premised in the beginning of this chapter—that he who feels the most consternation, from a consciousness of his own calamity, poverty, nakedness, and ignominy, has made the greatest proficiency in the knowledge of himself. For there is no danger that man will divest himself of too much, provided he learns that what is wanting in him may be recovered in God. But he cannot assume to himself even the least particle beyond his just right, without ruining himself with vain confidence, and incurring the guilt of enormous sacrilege, by transferring to himself

the honour which belongs to God. And whenever our minds are pestered with this cupidity, to desire to have something of our own, which may reside in ourselves rather than in God, we may know that this idea is suggested by the same counsellor, who excited in our first parents the desire of resembling "gods, knowing good and evil." (*q*) If that term be diabolical, which exalts man in his own opinion, let us not admit it, unless we wish to take the counsel of an enemy. It is pleasant, indeed, to have so much innate strength as to confide in and be satisfied with ourselves. But from being allured into this vain confidence, let us be deterred by the many awful sentences which severely humble us to the dust; such as "Cursed be the man that trusteth in man, and maketh flesh his arm." (*r*) Again. "God delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy." (*s*) Again: "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength." (*t*) The tendency of all which is to prevent us from depending, in the smallest degree, on our own strength, if we wish God to be propitious to us, who "resisteth the proud, but giveth grace unto the humble." (*v*) Then let us remember these promises; "I will pour water upon him that is thirsty, and floods upon the dry ground:" (*w*) again; "Ho! every one that thirsteth, come ye to the waters:" (*x*) which declare, that none are admitted to a participation of the blessings of God, but those who are pining away with a sense of their own poverty. Nor

(*q*) Gen. 3:5.(*r*) Jer. 17:5.(*s*) Ps. 147:10.(*t*) Isa. 40:29-31.(*v*) Jas 4:6.(*w*) Isa. 44:3(*x*) Isa 55:1.

should such promises as this of Isaiah be overlooked: "The sun shall be no more thy light by day; neither for brightness shall the moon give light into thee; but the Lord shall be unto thee an everlasting light." (y) The Lord certainly does not deprive his servants of the splendour of the sun or of the moon; but because he will appear exclusively glorious in them, he calls off their confidence to a great distance, even from those things which in their opinion are the most excellent.

XI. I have always, indeed, been exceedingly pleased with this observation of Chrysostom, that humility is the foundation of our philosophy; but still more with this of Augustine. "As a rhetorician," says he, "on being interrogated what was the first thing in the rules of eloquence, replied, 'Pronunciation;' and on being separately interrogated what was the second, and what was the third, gave the same reply; so, should any one interrogate me concerning the rules of the Christian religion, the first, second, and third, I would always reply, Humility." Now, he does not consider it as humility, when a man, conscious to himself of some little power, abstains from pride and haughtiness; but when he truly feels his condition to be such that he has no refuge but in humility, as he elsewhere declares. "Let no man," says he, "flatter himself; of himself he is a devil: every blessing he enjoys is only from God. For what have you that is your own, but sin? Take to yourself sin, which is your own; for righteousness belongs to God." Again: "Why do men so presume on the ability of nature? It is wounded, maimed, distressed, and ruined. It needs a true confession, not a false defence." Again: "When every one knows, that in himself he is nothing, and that he cannot assist himself, the arms are broken within him, and the contentions are subsided." But it is necessary that all the weapons of im-

piety should be broken in pieces and consumed, that you may remain unarmed, and have no help in yourself. The greater your weakness is in yourself, so much the more the Lord assists you. So in the seventieth Psalm he forbids us to remember our own righteousness, that we may know the righteousness of God; and shows that God so recommends his grace to us, that we may know that we are nothing, and are solely dependent on the Divine mercy, being of ourselves altogether evil. Here, then, let us not contend with God concerning our right, as though what is attributed to him were deducted from our welfare. For as our humility is his exaltation, so the confession of our humility has an immediate remedy in his commiseration. Now, I do not expect that a man unconvinced should voluntarily submit, and, if he has any strength, withdraw his attention from it to be reduced to true humility; but I require, that, discarding the malady of self-love and love of strife, which blinds him, and leads him to entertain too high an opinion of himself, he should seriously contemplate himself in the faithful mirror of the Scripture.

XII. And, indeed, I much approve of that common observation which has been borrowed from Augustine, that the natural talents in man have been corrupted by sin, but that of the supernatural ones he has been wholly deprived. For by the latter are intended, both the light of faith and righteousness, which would be sufficient for the attainment of a heavenly life and eternal felicity. Therefore, when he revolted from the Divine government, he was at the same time deprived of those supernatural endowments, which had been given him for the hope of eternal salvation. Hence it follows, that he is exiled from the kingdom of God, in such a manner, that all the affections relating to the happy life of the soul, are also extinguished in him, till he recovers them by the

grace of regeneration. Such are faith, love to God, charity towards our neighbours, and an attachment to holiness and righteousness. All these things, being restored by Christ, are esteemed adventitious and preternatural; and therefore we conclude that they had been lost. Again, soundness of mind and rectitude of heart were also destroyed; and this is the corruption of the natural talents. For although we retain some portion of understanding and judgment together with the will, yet we cannot say that our mind is perfect and sound, which is oppressed with debility and immersed in profound darkness; and the depravity of our will is sufficiently known. Reason, therefore, by which man distinguishes between good and evil, by which he understands and judges, being a natural talent, could not be totally destroyed, but is partly debilitated, partly vitiated, so that it exhibits nothing but deformity and ruin. In this sense John says, that "the light" still "shineth in darkness," but that "the darkness comprehendeth it not." (z) In this passage both these ideas are clearly expressed—that some sparks continue to shine in the nature of man, even in its corrupt and degenerate state, which prove him to be a rational creature, and different from the brutes, because he is endued with understanding; and yet that this light is smothered by so much ignorance, that it cannot act with any degree of efficacy. So the will, being inseparable from the nature of man, is not annihilated; but it is fettered by depraved and inordinate desires, so that it cannot aspire after any thing that is good. This, indeed, is a complete definition, but requires more diffuse explication. Therefore, that the order of our discourse may proceed according to the distinction we have stated, in which we divided the soul into understanding and will, let us first examine the power of the understanding. To condemn it to perpetual

(z) John 1:5.

blindness, so as to leave it no intelligence in any thing, is repugnant, not only to the Divine word, but also to the experience of common sense. For we perceive in the mind of man some desire of investigating truth, towards which he would have no inclination, but from some relish of it previously possessed. It therefore indicates some perspicuity in the human understanding, that it is attracted with a love of truth; the neglect of which in the brutes argues gross sense without reason; although this desire, small as it is, faints even before its entrance on its course, because it immediately terminates in vanity. For the dulness of the human mind renders it incapable of pursuing the right way of investigating the truth; it wanders through a variety of errors, and groping, as it were, in the shades of darkness, often stumbles, till at length it is lost in its wanderings; thus, in its search after truth, it betrays its incapacity to seek and find it. It also labours under another grievous malady, frequently not discerning what those things are, the true knowledge of which it would be proper to attain, and therefore torments itself with a ridiculous curiosity in fruitless and unimportant inquiries. To things most necessary to be known it either never adverts, or contemptuously and rarely disgresses; but scarcely ever studies them with serious application. This depravity being a common subject of complaint with heathen writers, all men are clearly proved to have been implicated in it. Wherefore Solomon, in his Ecclesiastes, after having enumerated those pursuits in which men consider themselves as displaying superior wisdom, concludes with pronouncing them to be vain and frivolous.

XIII. Yet its attempts are not always so fruitless, but that it makes some discoveries; particularly when it applies itself to inferior things. Nor is it so stupid, as to be without some slender notion also of superior ones,

however negligently it attends to the investigation of them; but it possesses not an equal ability for both. For it is when it goes beyond the limits of the present life, that it is chiefly convinced of its own imbecility. Wherefore, that we may better perceive how far it proceeds in every case according to the degrees of its ability, it will be useful for us to propose the following distinction; that there is one understanding for terrestrial things, and another for celestial ones. I call those things terrestrial which do not pertain to God and his kingdom, to true righteousness, or to the blessedness of a future life; but which relate entirely to the present life, and are in some sense confined within the limits of it. Celestial things are the pure knowledge of God, the method of true righteousness, and the mysteries of the heavenly kingdom. In the first class are included civil polity, domestic economy, all the mechanical arts and liberal sciences; in the second, the knowledge of God and of the Divine will, and the rule for conformity to it in our lives. Now, in regard to the first class, it must be confessed, that as man is naturally a creature inclined to society, he has also by nature an instinctive propensity to cherish and preserve that society; and therefore we perceive in the minds of all men general impressions of civil probity and order. Hence it is that not a person can be found who does not understand, that all associations of men ought to be governed by laws, or who does not conceive in his mind the principles of those laws. Hence that perpetual consent of all nations, as well as all individuals, to the laws, because the seeds of them are innate in all mankind, without any instructor or legislator. I regard not the dissensions and contests which afterwards arise, while some desire to invert all justice and propriety, to break down the barriers of the laws, and to substitute mere cupidity in the room of justice, as is the case with thieves and robbers. Others—

which is a fault more common—think that unjust which legislators have sanctioned as just; and, on the contrary, pronounce that to be laudable which they have forbidden. For the former of these hate not the laws from an ignorance that they are good and sacred; but, inflamed with the violence of their passions, manifestly contend against reason, and under the influence of their lawless desires, execrate that which their judgments approve. The controversy of the latter of these is by no means repugnant to that original idea of equity which we have mentioned; for when men dispute with each other on the comparative merits of different laws, it implies their consent to some general rule of equity. This clearly argues the debility of the human mind, which halts and staggers even when it appears to follow the right way. Yet it is certainly true, that some seeds of political order are sown in the minds of all. And this is a powerful argument, that in the constitution of this life no man is destitute of the light of reason.

XIV. Next follow the arts, both liberal and manual; for learning which, as there is in all of us a certain aptitude, they also discover the strength of human ingenuity. But though all men are not capable of learning every art, yet it is a very sufficient proof of the common energy, that scarcely an individual can be found, whose sagacity does not exert itself in some particular art. Nor have they an energy and facility only in learning, but also in inventing something new in every art, or in amplifying and improving what they have learned from their predecessors. Though this excited Plato erroneously to assert that such an apprehension is only a recollection of what the soul knew in its preëxistent state, before it came into the body, it constrains us, by the most cogent reasons, to acknowledge that the principle of it is innate in the human mind. These instances, therefore, plainly prove, that

men are endued with a general apprehension of reason and understanding. Yet it is such a universal blessing, that every one for himself ought to acknowledge it as the peculiar favour of God. To this gratitude the Author of nature himself abundantly excites us, by his creation of idiots, in whom he represents the state of the human soul without his illumination, which, though natural to all, is nevertheless a gratuitous gift of his beneficence towards every individual. But the invention and methodical teaching of these arts, and the more intimate and excellent knowledge of them which is peculiar to a few, are no solid argument of general perspicacity; yet, belonging to both the pious and the impious, they are justly numbered among the natural talents.

XV. Whenever, therefore, we meet with heathen writers, let us learn from that light of truth which is admirably displayed in their works, that the human mind, fallen as it is, and corrupted from its integrity, is yet invested and adorned by God with excellent talents. If we believe that the Spirit of God is the only fountain of truth, we shall neither reject nor despise the truth itself, wherever it shall appear, unless we wish to insult the Spirit of God; for the gifts of the Spirit cannot be undervalued without offering contempt and reproach to the Spirit himself. Now, shall we deny the light of truth to the ancient lawyers, who have delivered such just principles of civil order and polity? Shall we say that the philosophers were blind in their exquisite contemplation and in their scientific description of nature? Shall we say that those, who by the art of logic have taught us to speak in a manner consistent with reason, were destitute of understanding themselves? Shall we accuse those of insanity, who by the study of medicine have been exercising their industry for our advantage? What shall we say of all the mathematics? Shall we esteem them the delirious ravings of

madmen? On the contrary, we shall not be able even to read the writings of the ancients on these subjects without great admiration; we shall admire them, because we shall be constrained to acknowledge them to be truly excellent. And shall we esteem any thing laudable or excellent, which we do not recognize as proceeding from God? Let us, then, be ashamed of such great ingratitude, which was not to be charged on the heathen poets, who confessed that philosophy, and legislation, and useful arts, were the inventions of their gods. Therefore, since it appears that those whom the Scripture styles "natural men," ψυχικούς, have discovered such acuteness and perspicacity in the investigation of sublunary things, let us learn from such examples, how many good qualities the Lord has left to the nature of man, since it has been despoiled of what is truly good.

XVI. Yet let us not forget that these are most excellent gifts of the Divine Spirit, which for the common benefit of mankind he dispenses to whomsoever he pleases. For if it was necessary that the Spirit of God should infuse into Bezaleel and Aholiab the understanding and skill requisite for the construction of the tabernacle, (a) we need not wonder if the knowledge of those things, which are most excellent in human life, is said to be communicated to us by the Spirit of God. Nor is there any reason for inquiring, what intercourse with the Spirit is enjoyed by the impious who are entirely alienated from God. For when the Spirit of God is said to dwell only in the faithful, that is to be understood of the Spirit of sanctification, by whom we are consecrated as temples to God himself. Yet it is equally by the energy of the same Spirit, that God replenishes, actuates, and quickens all creatures, and that, according to the property of each species which he has given it by the law of creation. Now, if it has

(a) Exod. 31:2-11; 35:30-35.

pleased the Lord that we should be assisted in physics, logic, mathematics, and other arts and sciences, by the labour and ministry of the impious, let us make use of them; lest, if we neglect to use the blessings therein freely offered to us by God, we suffer the just punishment of our negligence. But, lest any one should suppose a man to be truly happy, when he is admitted to possess such powerful energies for the discovery of truth relating to the elements of this world, it must likewise be added, that all that faculty of understanding, and the understanding which is the consequence of it, is, in the sight of God, a fleeting and transitory thing, where there is not a solid foundation of truth. For the sentiment of Augustine, with whom, as we have observed, the Master of the Sentences and the Schoolmen have been constrained to coincide, is strictly true—that as the gratuitous or supernatural gifts were taken away from man after the fall, so these natural ones which remained have been corrupted; not that they can be defiled in themselves as proceeding from God, but because they have ceased to be pure to polluted man, so that he can obtain no praise from them.

XVII. Let us conclude, therefore, that it is evident in all mankind, that reason is a peculiar property of our nature, which distinguishes us from the brute animals, as sense constitutes the difference between them and things inanimate. For whereas some are born fools and idiots, that defect obscures not the general goodness of God. Such a spectacle should rather teach us that what we retain ought justly to be ascribed to his indulgence; because, had it not been for his mercy to us, our defection would have been followed by the total destruction of our nature. But whereas some excel in penetration, others possess superior judgment, and others have a greater aptitude to learn this or that art, in this variety

God displays his goodness to us, that no one may arrogate to himself as his own what proceeds merely from the Divine liberality. For whence is it that one is more excellent than another, unless it be to exalt in our common nature the special goodness of God, which in the preterition of many, proclaims that it is under an obligation to none? Moreover, God inspires particular motions according to the vocation of each individual; of which many examples occur in the book of the Judges, where the Spirit of the Lord is said to "come upon" those whom he called to govern the people, (b) Finally, in all important actions there is a special instinct; for which reason it is said that Saul was followed by valiant men, "whose hearts God had touched." (c) And Samuel, when he predicts his inauguration into the kingdom, thus expresses himself: "The Spirit of the Lord will come upon thee, and thou shalt be turned into another man." (d) And this is extended to the whole course of his government; as it is afterwards narrated concerning David, that "the Spirit of the Lord came upon him from that day forward." (e) But the same expression is used in other places in reference to particular impulses. Even in Homer, men are said to excel in abilities, not only as Jupiter had distributed to every one, but according as he guides him from day to day. And experience clearly shows, since the most ingenious and sagacious of mankind frequently stand still in profound astonishment, that the minds of men are subject to the power and will of God to govern them every moment; for which reason it is said, that "he taketh away the heart of the chief people of the earth, and causeth them to wander in a wilderness where there is no way." (f) Yet in this diversity we

(b) Judg. 6:34; 15:14.

(c) I Sam. 10:26.

(e) I Sam. 16:13.

(d) I Sam. 10:6.

(f) Job 12:24; Ps. 107:40

perceive some remaining marks of the Divine image, which distinguish the human race in general from all the other creatures.

XVIII. We now proceed to show what human reason can discover, when it comes to the kingdom of God, and to that spiritual wisdom, which consists chiefly in three things—to know God, his paternal favour towards us, on which depends our salvation, and the method of regulating our lives according to the rule of the law. In the two first points, but especially in the second, the most sagacious of mankind are blinder than moles. I do not deny that some judicious and apposite observations concerning God may be found scattered in the writings of the philosophers; but they always betray a confused imagination. The Lord afforded them, as we have before observed, some slight sense of his Divinity, that they might not be able to plead ignorance as an excuse for impiety, and sometimes impelled them to utter things, by the confession of which they might themselves be convinced. But they saw the objects presented to their view in such a manner, that by the sight they were not even directed to the truth, much less did they arrive at it; just as a man, who is travelling by night across a field, sees the coruscations of lightning extending for a moment far and wide, but with such an evanescent view, that so far from being assisted by them in proceeding on his journey. he is re-absorbed in the darkness of the night before he can advance a single step. Besides those few truths, with which they, as it were, fortuitously besprinkle their books, with what numerous and monstrous falsehoods are they defiled! Lastly they never had the smallest idea of that certainty of the Divine benevolence towards us, without which the human understanding must necessarily be full of immense confusion. Human reason, then, neither approaches, nor tends, nor directs its views to-

wards this truth, to understand who is the true God, or in what character he will manifest himself to us.

XIX. But because, from our being intoxicated with a false opinion of our own perspicacity, we do not without great difficulty suffer ourselves to be persuaded, that in Divine things our reason is totally blind and stupid, it will be better, I think, to confirm it by testimonies of Scripture, than to support it by arguments. This is beautifully taught by John, in that passage which I lately cited, where he says that, from the beginning, "In God was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (g) He indicates, indeed, that the soul of man is irradiated with a beam of Divine light, so that it is never wholly destitute either of some little flame, or at least of a spark of it; but he likewise suggests that it cannot comprehend God by that illumination. And this because all his sagacity, as far as respects the knowledge of God, is mere blindness. For when the Spirit calls men "darkness" he at once totally despoils them of the faculty of spiritual understanding. Wherefore he asserts that believers, who receive Christ, are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God;" (h) as though he had said that the flesh is not capable of such sublime wisdom as to conceive of God and Divine things, without being illuminated by the Spirit of God; as Christ testified that his being known by Peter was owing to a special revelation of the Father. (i)

XX. If we were firmly persuaded of what, indeed, ought not to be questioned, that our nature is destitute of all those things which our heavenly Father confers on his elect through the Spirit of regeneration, here would be no cause of hesitation. For this is the language of the faithful by the mouth of the Prophet: "With thee is

(g) John 1:4.

(h) John 1:13.

(i) Matt. 16:17.

the fountain of life; in thy light we shall see light." (*k*) The Apostle confirms the same, when he says that "no man can say that Jesus is Lord, but by the Holy Ghost." (*l*) And John the Baptist, perceiving the stupidity of his disciples, exclaims, that "a man can receive nothing except it be given him from above." (*m*) That by "gift" he intends a special illumination, not a common faculty of nature, is evident from the complaint which he makes of the inefficacy of the many discourses in which he had recommended Christ to his disciples. "I see that words are unavailing to instruct the minds of men in Divine things, unless God give them understanding by his Spirit." And Moses also, when he reproaches the people for their forgetfulness, yet at the same time remarks, that they cannot be wise in the mysteries of God but by the Divine favour. He says, "Thine eyes have seen the signs and those great miracles; yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear." (*n*) What more would he express, if he had called them blockheads, destitute of all understanding in the consideration of the works of God? Whence the Lord, by the Prophet, promises, as an instance of peculiar grace, that he will give the Israelites "a heart to know" him; (*o*) plainly suggesting that the mind of man has no spiritual wisdom any further than as it is enlightened by him. Christ also has clearly confirmed this by his own declaration, that no man can come to him, except the Father draw him. (*p*) What! is he not himself the lively image of the Father, representing to us all "the brightness of his glory"? (*q*) Therefore, he could not better manifest the extent of our capacity for the knowledge of God, than when he affirms that we have no eyes to behold his

(*k*) Ps. 36:9.(*n*) Deut. 29:3, 4.(*l*) I Cor. 12:3.(*o*) Jer. 24:7.(*q*) Heb. 1:3.(*m*) John 3:27.(*p*) John 6:44.

image where it is so plainly exhibited. What! did he not descend to the earth in order to discover to men the will of the Father? And did he not faithfully fulfil the object of his mission? He certainly did; but his preaching is not at all efficacious, unless the way to the heart be laid open by the internal teaching of the Spirit. Therefore, none come to him but they who have heard and learned of the Father. What is the nature of this hearing and learning? It is when the Spirit, by a wonderful and peculiar power, forms the ears to hear and the mind to understand. And lest this should appear strange, he cites the prophecy of Isaiah, where, predicting the restoration of the Church, he says, that all those who shall be saved "shall be taught of the Lord." If God there predicts something peculiar concerning his elect, it is evident that he speaks not of that kind of instruction which is common also to the impious and profane. It must be concluded, therefore, that there is no admission into the kingdom of God, but for him whose mind has been renewed by the illumination of the Holy Spirit. But Paul expresses himself more clearly than all the others. Having professedly entered upon this argument, after he has condemned all human wisdom as folly and vanity, and even reduced it to nothing, he comes to this conclusion: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (r) Whom does he call the natural man? him who depends on the light of nature. He, I say, has no apprehension of the mysteries of God. Why so? because through slothfulness he neglects them? Nay, even his utmost endeavours can avail nothing, "because they are spiritually discerned." This implies, that being entirely concealed from human perspicacity, they are discovered only by

(r) I Cor. 2:14.

the revelation of the Spirit; so that where the illumination of the Spirit is not enjoyed, they are deemed foolishness itself. He had before extolled "the things which God hath prepared for them that love him" (*s*) above the capacity of our eyes, our ears, and our minds; he had even asserted that human wisdom was a kind of veil, by which the mind is prevented from a discovery of God. What do we want more? The Apostle pronounces that "God hath made foolish the wisdom of this world;" (*t*) and shall we ascribe to it such a degree of sagacity, as would enable it to penetrate to God, and to the most secret recesses of the heavenly kingdom? Far be from us such extreme stupidity.

XXI. That which he here detracts from men, he in another place ascribed exclusively to God. Praying for the Ephesians, he says, "May God, the Father of glory, give unto you the Spirit of wisdom and revelation." (*v*) You hear now that all wisdom and revelation is the gift of God. What follows? "The eyes of your understanding being enlightened." If they need a new revelation, they are certainly blind of themselves. It follows, "that ye may know what is the hope of your calling," &c. He confesses, then, that the minds of men are not naturally capable of so great knowledge, as to know their own calling. Nor let any Pelagian here object, that God assists this stupidity or ignorance, when, by the teaching of his word, he directs the human understanding to that which, without a guide, it never could have attained. For David had the law, in which all desirable wisdom was comprised: yet, not content with this, he requested that his eyes might be opened to consider the mysteries of that law. (*w*) By this expression he clearly signifies, that the sun arises on the earth, where the word of God shines on

(*s*) I Cor. 2:9.

(*t*) I Cor. 1:20.

(*v*) Eph. 1:17.

(*w*) Ps. 119:18.

mankind; but that they derive little advantage from it, till he himself either gives them eyes or opens them, who is therefore called "the Father of lights;" (x) because wherever he shines not by his Spirit, every thing is covered with darkness. Thus also the Apostles were rightly and abundantly taught by the best of all teachers: yet, if they had not needed the Spirit of truth (y) to instruct their minds in that very doctrine which they had previously heard, they would not have been commanded to expect him. If, in imploring any favour of God, we confess our need, and if his promising it argues our poverty, let no man hesitate to acknowledge, that he is incapable of understanding the mysteries of God, any further than he has been illuminated by Divine grace. He who attributes to himself more understanding, is so much the blinder, because he does not perceive and acknowledge his blindness.

XXII. It remains for us to notice the third branch of knowledge, relating to the rule for the proper regulation of our life, which we truly denominate the knowledge of works of righteousness; in which the human mind discovers somewhat more acuteness than in the two former particulars. For the Apostle declares, that "when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." (z) If the Gentiles have naturally the righteousness of the law engraven on their minds, we certainly cannot say that they are altogether ignorant how they ought to live. And no sentiment is more commonly admitted, than that man is sufficiently instructed in a right rule of life by that natural law of

(x) Jas. 1:17.

(y) John 16:14.

(z) Rom. 2: 14, 15.

which the Apostle there speaks. But let us examine for what purpose this knowledge of the law was given to men; and then it will appear how far it can conduct them towards the mark of reason and truth. This is evident also from the words of Paul, if we observe the connection of the passage. He had just before said, "As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." Because it might appear absurd that the Gentiles should perish without any previous knowledge, he immediately subjoins that their conscience supplies the place of a law to them, and is therefore sufficient for their just condemnation. The end of the law of nature, therefore, is, that man may be rendered inexcusable. Nor will it be improperly defined in this manner—That it is a sentiment of the conscience sufficiently discerning between good and evil, to deprive men of the pretext of ignorance, while they are convicted even by their own testimony. Such is the indulgence of man to himself, that in the perpetration of evil actions he always gladly diverts his mind as much as he possibly can from all sense of sin; which seems to have induced Plato to suppose, that no sin is committed but through ignorance. This remark of his would be correct, if the hypocrisy of men could go so far in the concealment of their vices, as that the mind would have no consciousness of its guilt before God. But since the sinner, though he endeavours to evade the knowledge of good and evil imprinted on his mind, is frequently brought back to it, and so is not permitted to shut his eyes, but compelled, whether he will or not, sometimes to open them, there is no truth in the assertion, that he sins only through ignorance.

XXIII. Themistius, another philosopher, with more truth, teaches that the human understanding is very

rarely deceived in the universal definition, or in the essence of a thing; but that it falls into error, when it proceeds further, and descends to the consideration of particular cases. There is no man, who, if he be interrogated in a general way, will not affirm homicide to be criminal; but he who conspires the death of his enemy, deliberates on it as a good action. The adulterer will condemn adultery in general; but will privately flatter himself in his own. Here lies the ignorance—when a man, proceeding to a particular case, forgets the rule which he had just fixed as a general position. This subject is very excellently treated by Augustine, in his exposition of the first verse of the fifty-seventh Psalm. The observation of Themistius, how ever, is not applicable to all cases; for sometimes the turpitude of the crime so oppresses the conscience of the sinner, that, no longer imposing on himself under the false image of virtue, he rushes into evil with the knowledge of his mind and the consent of his will. This state of mind produced these expressions, which we find in a heathen poet: “I see the better path, and approve it; I pursue the worse.” Wherefore the distinction of Aristotle between incontinence and intemperance appears to me to be highly judicious. Where incontinence predominates, he says, that by the perturbation of the affections or passions, the mind is deprived of particular knowledge, so that in its own evil actions it observes not that criminality which it generally discovers in similar actions committed by other persons; and that when the perturbation has subsided, penitence immediately succeeds; that intemperance is not extinguished or broken by a sense of sin, but, on the contray, obstinately persists in the choice of evil which it has made.

XXIV. Now, when you hear of a universal judgment in man to discriminate between good and evil, you must

not imagine that it is every where sound and perfect. For if the hearts of men be furnished with a capacity of discriminating what is just and unjust, only that they may not excuse themselves with the plea of ignorance, it is not at all necessary for them to discover the truth in every point; it is quite sufficient if they understand so much that they can avail themselves of no subterfuge, but being convicted by the testimony of their own conscience, even now begin to tremble at the tribunal of God. And if we will examine our reason by the Divine law, which is the rule of perfect righteousness, we shall find in how many respects it is blind. It certainly is far from reaching the principal points in the first table; such as relate to trust in God, ascribing to him the praise of goodness and righteousness, the invocation of his name, and the true observation of the Sabbath. What mind, relying on its natural powers, ever imagined that the legitimate worship of God consisted in these and similar things? For when profane men intend to worship God, though they are recalled a hundred times from their vain and nugatory fancies, yet they are always relapsing into them again. They deny that sacrifices are pleasing to God, unaccompanied with sincerity of heart; thereby testifying that they have some ideas concerning the spiritual worship of God, which, nevertheless, they immediately corrupt by their false inventions. For it is impossible ever to persuade them that every thing is true which the law prescribes concerning it. Shall I say that the mind of man excels in discernment, which can neither understand of itself, nor hearken to good instructions? Of the precepts of the second table it has a little clearer understanding, since they are more intimately connected with the preservation of civil society among men. Though even here it is sometimes found to be deficient; for to every noble mind it appears very absurd to sub-

mit to an unjust and imperious despotism, if it be possible by any means to resist it. A uniform decision of human reason is, that it is the mark of a servile and abject disposition patiently to bear it, and of an honest and ingenuous mind to shake it off. Nor is the revenging of injuries esteemed a vice among the philosophers. But the Lord, condemning such excessive haughtiness of mind, prescribes to his people that patience which is deemed dishonourable among men. But in the universal observation of the law, the censure of concupiscence wholly escapes our notice. For the natural man cannot be brought to acknowledge the disorders of his inward affections. The light of nature is smothered, before it approaches the first entrance of this abyss. For when the philosophers represent the inordinate affections of the mind as vices, they intend those which appear and manifest themselves in the grosser external actions; but those corrupt desires which more secretly stimulate the mind, they consider as nothing.

XXV. Wherefore, as Plato has before been deservedly censured for imputing all sins to ignorance, so also we must reject the opinion of those who maintain that all sins proceed from deliberate malice and pravity. For we too much experience how frequently we fall into error even when our intention is good. Our reason is overwhelmed with deceptions in so many forms, is obnoxious to so many errors, stumbles at so many impediments, and is embarrassed in so many difficulties, that it is very far from being a certain guide. Paul shows its deficiency in the sight of the Lord in every part of our life, when he denies "that we are sufficient of ourselves to think any thing as of ourselves." (a) He does not speak of the will or of the affections, but he also divests us of every good thought, that we may not suppose it

(a) II Cor. 3:5.

possible for our minds to conceive how any action may be rightly performed. Are all our industry, perspicacity, understanding, and care so depraved, that we cannot conceive or meditate any thing that is right in the sight of God? To us, who do not contentedly submit to be stripped of the acuteness of our reason, which we esteem our most valuable endowment, this appears too harsh; but in the estimation of the Holy Spirit, who knows that all the thoughts of the wisest of men are vain, (b) and who plainly pronounces every imagination of the human heart to be only evil, (c) such a representation is consistent with the strictest truth. If whatever our mind conceives, agitates, undertakes, and performs, be invariably evil, how can we entertain a thought of undertaking any thing acceptable to God, by whom nothing is accepted but holiness and righteousness? Thus it is evident that the reason of our mind, whithersoever it turns, is unhappily obnoxious to vanity. David was conscious to himself of this imbecility, when he prayed that understanding might be given him, to enable him rightly to learn the commandments of the Lord. (d) For his desire to obtain a new understanding implies the total insufficiency of his own. And this he does not once, but almost ten times in one Psalm he repeats the same petition—a repetition indicating the greatness of the necessity which urges him thus to pray. What David requests for himself alone, Paul frequently supplicates for the churches at large. “We do not cease to pray for you,” says he, “and to desire, that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing.” (e) Whenever he represents that as a blessing of God, we should remember that he thereby

(b) Ps. 94:11

(c) Gen. 6:5; 8:21.

(d) Ps. 119:34.

(e) Col. 1:9; Phil. 1:4.

testifies it to be placed beyond the ability of man. Augustine so far acknowledges this defect of reason in understanding the things of God, that he thinks the grace of illumination no less necessary to our minds than the light of the sun to our eyes. And not content with this, he subjoins the following correction—that we ourselves open our eyes to behold the light, but that the eyes of our minds remain shut, unless they are opened by the Lord. Nor does the Scripture teach us our minds are illuminated only on one day, so as to enable them to see afterwards without further assistance; for the passage just quoted from Paul (f) relates to continual advances and improvements. And this is clearly expressed by David in these words: “With my whole heart have I sought thee; O let me not wander from thy commandments.” For after having been regenerated, and made a more than common progress in true piety, he still confesses his need of perpetual direction every moment, lest he should decline from that knowledge which he possessed. Therefore, in another place, he prays for the renewal of a right spirit, which he had lost by his sin; (g) because it belongs to the same God to restore that which he originally bestowed, but of which we have been for a time deprived.

XXVI. We must now proceed to the examination of the will, to which principally belongs the liberty of choice; for we have before seen that election belongs rather to the will than to the understanding. In the first place, that the opinion advanced by philosophers, and received by general consent, that all things, by natural instinct, desire what is good, may not be supposed to prove the rectitude of the human will, let us observe, that the power of free choice is not to be contemplated in that kind of appetite, which proceeds rather from the inclination of the nature than from the deliberation of

(f) Col. 1:9. (g) Ps. 51:10.

the mind. For even the schoolmen confess that there is no action of free choice, but when reason sees and considers the rival objects presented to it; meaning that the object of appetite must be such as is the subject of choice, and that deliberation precedes and introduces choice. And in fact, if you examine the desire of good which is natural to man, you will find that he has it in common with the brutes. For they also desire to be happy, and pursue every agreeable appearance which attracts their senses. But man neither rationally chooses as the object of his pursuit that which is truly good for him, according to the excellency of his immortal nature, nor takes the advice of reason, nor duly exerts his understanding; but without reason, without reflection, follows his natural inclination, like the herds of the field. It is therefore no argument for the liberty of the will, that man is led by natural instinct to desire that which is good; but it is necessary that he discern what is good according to right reason; that as soon as he knows it, he choose it; and as soon as he has chosen it, he pursue it. To remove every difficulty, we must advert to two instances of false argumentation. For the desire here intended is not a proper motion of the will, but a natural inclination; and the good in question relates not to virtue or righteousness, but to condition; as when we say a man is well or in good health. Lastly, though man has the strongest desire after what is good, yet he does not pursue it. There is no man to whom eternal felicity is unwelcome, yet no man aspires to it without the influence of the Spirit. Since, therefore, the desire of happiness natural to man furnishes no argument for the liberty of the will, any more than a tendency in metals and stones towards the perfection of their nature argues liberty in them, let us consider, in some other particulars, whether the will be in every part so entirely vitiated and depraved that it can produce noth-

ing but what is evil; or whether it retain any small part uninjured which may be the source of good desires.

XXVII. Those who attribute it to the first grace of God, that we are able to will effectually, seem, on the contrary, to imply that the soul has a faculty of spontaneously aspiring to what is good, but that it is too weak to rise into a solid affection, or to excite any endeavour. And there is no doubt that the schoolmen have in general embraced this opinion, which was borrowed from Origen and some of the fathers, since they frequently consider man in things purely natural, as they express themselves, according to the description given by the Apostle in these words: "The good that I would, I do not; but the evil which I would not, that I do. To will is present with me; but how to perform that which is good, I find not." (*h*) But this is a miserable and complete perversion of the argument which Paul is pursuing in that passage. For he is treating of the Christian conflict, which he more briefly hints at to the Galatians; the conflict which the faithful perpetually experience within themselves in the contention between the flesh and the spirit. Now, the spirit is not from nature, but from regeneration. But that the Apostle speaks concerning the regenerate, is evident from his assertion, that in himself dwelt nothing good, being immediately followed by an explanation that he meant it of his flesh. And therefore he affirms that it is not he that does evil, but sin that dwells in him. What is the meaning of this correction, "in me, that is, in my flesh?" It is as if he had expressed himself in the following manner: "No good resides in me originating from myself, for in my flesh can be found nothing that is good." Hence follows that form of exculpation: "I do no evil, but sin that dwelleth in me;" (*i*) which is inapplicable to any but the regenerate who, with the prevailing bias of their souls, aim at

(*h*) Rom. 7:18, 19.

(*i*) Rom. 7:20.

what is good. Now, the conclusion which is subjoined places all this in a clear point of view: "I delight," says he, "in the law of God after the inward man; but I see another law in my members, warring against the law of my mind." (*k*) Who has such a dissension in himself, but he who, being regenerated by the Divine Spirit, carries about with him the relics of his flesh? Therefore Augustine, though he had at one time supposed that discourse to relate to the natural state of man, retracted his interpretation, as false and inconsistent. And, indeed, if we allow that men destitute of grace have some motions towards true goodness, though ever so feeble, what answer shall we give to the Apostle, who denies that we are sufficient of ourselves to entertain even a good thought? (*l*) What reply shall we make to the Lord, who pronounces, by the mouth of Moses, that every imagination of the human heart is only evil? (*m*) Since they have stumbled on a false interpretation of one passage, therefore, there is no reason why we should dwell on their opinion. Rather let us receive this declaration of Christ, "Whosoever committeth sin is the servant of sin." (*n*) We are all sinners by nature; therefore we are all held under the yoke of sin. Now, if the whole man be subject to the dominion of sin, the will, which is the principal seat of it, must necessarily be bound with the firmest bonds. Nor would there otherwise be any consistency in the assertion of Paul, "that it is God that worketh in us to will," (*o*) if any will preceded the grace of the Spirit. Farewell, then, all the idle observations of many writers concerning preparation; for although the faithful sometimes petition that their hearts may be conformed to the Divine law, as David does in many places, (*p*) yet it should be remarked that even this desire of praying originates from God. This

(*k*) Rom. 7:22, 23. (*l*) II Cor. 3:5. (*m*) Gen. 8:21. (*n*) John 8:34
 (*o*) Phil. 2:13. (*p*) Ps. 119

we may gather from the language of David; for when he wishes a clean heart to be created within him, (*q*) he certainly does not arrogate to himself the beginning of such a creation. Let us rather, therefore, attend to this advice of Augustine: "God will prevent you in all things: do you also sometimes prevent his wrath." How? "Confess that you have all those things from God; that whatever good you have, it is from him; but whatever evil, from yourself." And a little after, "Nothing is ours, but sin."

(*q*) Ps. 51:10

ON CIVIL GOVERNMENT

BOOK IV CHAPTER 20

ON CIVIL GOVERNMENT

HAVING ALREADY STATED THAT MAN IS THE SUBJECT OF TWO kinds of government, and having sufficiently discussed that which is situated in the soul, or the inner man, and relates to eternal life,—we are, in this chapter, to say something of the other kind, which relates to civil justice, and the regulation of the external conduct. For, though the nature of this argument seems to have no connection with the spiritual doctrine of faith which I have undertaken to discuss, the sequel will show that I have sufficient reason for connecting them together, and, indeed, that necessity obliges me to it; especially since, on the one hand, infatuated and barbarous men madly endeavour to subvert this ordinance established by God; and, on the other hand, the flatterers of princes, extolling their power beyond all just bounds, hesitate not to oppose it to the authority of God himself. Unless both these errors be resisted, the purity of the faith will be destroyed. Besides, it is of no small importance for us to know what benevolent provision God has made for mankind in this instance, that we may be stimulated by a greater degree of pious zeal to testify our gratitude. In the first place, before we enter on the subject itself, it is necessary for us to recur to the distinction which we have already established, lest we fall into an error very common in the world, and injudiciously confound together these two

things, the nature of which is altogether different. For some men, when they hear that the gospel promises a liberty which acknowledges no king or magistrate among men, but submits to Christ alone, think they can enjoy no advantage of their liberty, while they see any power exalted above them. They imagine, therefore, that nothing will prosper, unless the whole world be modelled in a new form, without any tribunals, or laws, or magistrates, or any thing of a similar kind, which they consider injurious to their liberty. But he who knows how to distinguish between the body and the soul, between this present transitory life and the future eternal one, will find no difficulty in understanding, that the spiritual kingdom of Christ and civil government are things very different and remote from each other. Since it is a Jewish folly, therefore, to seek and include the kingdom of Christ under the elements of this world, let us, on the contrary, considering what the Scripture clearly inculcates; that the benefit which is received from the grace of Christ is spiritual; let us, I say, remember to confine within its proper limits all this liberty which is promised and offered to us in him. For why is it that the same apostle, who, in one place, exhorts to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," (*a*) in another, enjoins servants to "care not for" their servile condition; (*b*) except that spiritual liberty may very well consist with civil servitude? In this sense we are likewise to understand him in these passages: "There is neither Jew or Greek, there is neither bond nor free, there is neither male nor female." (*c*) Again: "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all;" (*d*) in which he signifies, that it is of no importance,

(*a*) Gal. 5:1. (*b*) I Cor. 7:21. (*c*) Gal. 3:28. (*d*) Col. 3:11.

what is our condition among men, or under the laws of what nation we live, as the kingdom of Christ consists not in these things.

II. Yet this distinction does not lead us to consider the whole system of civil government as a polluted thing, which has nothing to do with Christian men. Some fanatics, who are pleased with nothing but liberty, or rather licentiousness without any restraint, do indeed boast and vociferate, That since we are dead with Christ to the elements of this world, and, being translated into the kingdom of God, sit among the celestials, it is a degradation to us, and far beneath our dignity, to be occupied with those secular and impure cares which relate to things altogether uninteresting to a Christian man. Of what use, they ask, are laws without judgments and tribunals? But what have judgments to do with a Christian man? And if it be unlawful to kill, of what use are laws and judgments to us? But as we have just suggested that this kind of government is distinct from that spiritual and internal reign of Christ, so it ought to be known that they are in no respect at variance with each other. For that spiritual reign, even now upon earth, commences within us some preludes of the heavenly kingdom, and in this mortal and transitory life affords us some prelibations of immortal and incorruptible blessedness; but this civil government is designed, as long as we live in this world, to cherish and support the external worship of God, to preserve the pure doctrine of religion, to defend the constitution of the Church, to regulate our lives in a manner requisite for the society of men, to form our manners to civil justice, to promote our concord with each other, and to establish general peace and tranquillity; all which I confess to be superfluous, if the kingdom of God, as it now exists in us, extinguishes the present life. But if it is the will of God, that while we are aspiring towards our

true country, we be pilgrims on the earth, and if such aids are necessary to our pilgrimage, they who take them from man deprive him of his human nature. They plead that there should be so much perfection in the Church of God, that its order would suffice to supply the place of all laws; but they foolishly imagine a perfection which can never be found in any community of men. For since the insolence of the wicked is so great, and their iniquity so obstinate that it can scarcely be restrained by all the severity of the laws, what may we expect they would do, if they found themselves at liberty to perpetrate crimes with impunity, whose outrages even the arm of power cannot altogether prevent?

III. But for speaking of the exercise of civil polity, there will be another place more suitable. At present we only wish it to be understood, that to entertain a thought of its extermination, is unhuman barbarism; it is equally as necessary to mankind as bread and water, light and air, and far more excellent. For it not only tends to secure the accommodations arising from all these things, that men may breathe, eat, drink, and be sustained in life, though it comprehends all these things while it causes them to live together, yet, I say, this is not its only tendency; its objects also are, that idolatry, sacrileges against the name of God, blasphemies against his truth, and other offences against religion, may not openly appear and be disseminated among the people; that the public tranquillity may not be disturbed; that every person may enjoy his property without molestation; that men may transact their business together without fraud or injustice: that integrity and modesty may be cultivated among them; in short, that there may be a public form of religion among Christians, and that humanity may be maintained among men. Nor let any one think it strange that I now refer to human polity the charge

of the due maintenance of religion, which I may appear to have placed beyond the jurisdiction of men. For I do not allow men to make laws respecting religion and the worship of God now, any more than I did before; though I approve of civil government, which provides that the true religion which is contained in the law of God, be not violated, and polluted by public blasphemies, with impunity. But the perspicuity of order will assist the readers to attain a clearer understanding of what sentiments ought to be entertained respecting the whole system of civil administration, if we enter on a discussion of each branch of it. There are three: The magistrate, who is the guardian and conservator of the laws: The laws, according to which he governs: The people, who are governed by the laws, and obey the magistrate. Let us, therefore, examine, first, the function of a magistrate, whether it be a legitimate calling and approved by God, the nature of the duty, and the extent of the power; secondly, by what laws Christian government ought to be regulated; and lastly, what advantage the people derive from the laws, and what obedience they owe to the magistrate.

IV. The Lord has not only testified that the function of magistrates has his approbation and acceptance, but has eminently commended it to us, by dignifying it with the most honourable titles. We will mention a few of them. When all who sustain the magistracy are called "gods," (e) it ought not to be considered as an appellation of trivial importance; for it implies, that they have their command from God, that they are invested with his authority, and are altogether his representatives, and act as his vicegerents. This is not an invention of mine, but the interpretation of Christ, who says, "If he called them gods, unto whom the word of God came, and the

(e) Ps. 82:1, 6.

Scripture cannot be broken." (f) What is the meaning of this, but that their commission has been given to them by God, to serve him in their office, and, as Moses and Jehoshaphat said to the judges whom they appointed, to "judge not for man, but for the Lord?" (g) To the same purpose is the declaration of the wisdom of God by the mouth of Solomon: "By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." (h) This is just as if it had been affirmed, that the authority possessed by kings and other governors over all things upon earth is not a consequence of the perverseness of men, but of the providence and holy ordinance of God, who has been pleased to regulate human affairs in this manner; forasmuch as he is present, and also presides among them, in making laws and in executing equitable judgments. This is clearly taught by Paul, when he enumerates governments *ὁ προιστάμενος* (i) among the gifts of God, which, being variously distributed according to the diversity of grace, ought to be employed by the servants of Christ to the edification of the Church. For though in that place he is properly speaking of the council of elders, who were appointed in the primitive Church to preside over the regulation of the public discipline, the same office which in writing to the Corinthians he calls *κυβερνήσεις* "governments," (k) yet, as we see that civil government tends to promote the same object, there is no doubt that he recommends to us every kind of just authority. But he does this in a manner much more explicit, where he enters on a full discussion of that subject. For he says, "There is no power but of God; the powers that be are ordained of God. Rulers are ministers of God, revengers to execute wrath upon him that doeth evil. Do that which is good, and

(f) John 10:35. (g) Deut. 1:16, 17; II Chron. 19:6.

(h) Prov. 8:15, 16. (i) Rom. 12:8. (k) I Cor. 12:28.

thou shalt have praise of the same." (*l*) This is corroborated by the examples of holy men; of whom some have been kings, as David, Josiah, Hezekiah; some have been viceroys, as Joseph and Daniel; some have held civil offices in a commonwealth, as Moses, Joshua, and the Judges; whose functions God declared to be approved by him. Wherefore no doubt ought now to be entertained by any person that civil magistracy is a calling not only holy and legitimate, but far the most sacred and honourable in human life.

V. Those who would wish to introduce anarchy, reply, that though, in ancient times, kings and judges presided over a rude people, that servile kind of government is now quite incompatible with the perfection which accompanies the gospel of Christ. Here they betray not only their ignorance, but their diabolical pride, in boasting of perfection, of which not the smallest particle can be discovered in them. But whatever their characters may be, they are easily refuted. For, when David exhorts kings and judges to kiss the Son of God, (*m*) he does not command them to abdicate their authority and retire to private life, but to submit to Christ the power with which they are invested, that he alone may have the pre-eminence over all. In like manner Isaiah, when he predicts that "kings shall be nursing-fathers and queens nursing-mothers" to the Church, (*n*) does not depose them from their thrones; but rather establishes them by an honourable title, as patrons and protectors of the pious worshippers of God; for that prophecy relates to the advent of Christ. I purposely omit numerous testimonies, which often occur, and especially in the Psalms, in which the rights of all governors are asserted. But the most remarkable of all is that passage where Paul, admonishing Timothy that in the public congregation,

(*l*) Rom. 13:1, 3, 4.

(*m*) Ps. 2:10-12.

(*n*) Isa. 49:23.

“supplication, prayers, intercessions, and giving of thanks, be made for kings and for all that are in authority,” assigns as a reason, “that we may lead a quiet and peaceable life in all godliness and honesty;” (o) language in which he recommends the state of the Church to their patronage and defence.

VI. This consideration ought continually to occupy the magistrates themselves, since it is calculated to furnish them with a powerful stimulus, by which they may be excited to their duty, and to afford them peculiar consolation, by which the difficulties of their office, which certainly are many and arduous, may be alleviated. For what an ardent pursuit of integrity, prudence, clemency, moderation, and innocence ought they to prescribe to themselves, who are conscious of having been constituted ministers of the Divine justice! With what confidence will they admit iniquity to their tribunal, which they understand to be the throne of the living God? With what audacity will they pronounce an unjust sentence with that mouth which they know to be the destined organ of Divine truth? With what conscience will they subscribe to impious decrees with that hand which they know to be appointed to register the edicts of God? In short, if they remember that they are the vicegerents of God, it behoves them to watch with all care, earnestness, and diligence, that in their administration they may exhibit to men an image, as it were, of the providence, care, goodness, benevolence, and justice of God. And they must constantly bear this in mind, that if in all cases “he be cursed that doeth the work of the Lord deceitfully,” (p) a far heavier curse awaits those who act fraudulently in a righteous calling. Therefore, when Moses and Jehoshaphat wished to exhort their judges to the discharge of their duty, they had nothing to suggest more

(o) I Tim. 2:1, 2. (p) Jer. 48:10.

efficacious than the principle which we have already mentioned. Moses says, "Judge righteously between every man and his brother, and the stranger that is with him. For the judgment is God's." (*q*) Jehoshaphat says, "Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you: take heed and do it; for there is no iniquity with the Lord our God." (*r*) And in another place it is said, "God standeth in the congregation of the mighty: he judgeth among the gods;" (*s*) that they may be animated to their duty, when they understand that they are delegated by God, to whom they must one day render an account of their administration. And this admonition is entitled to have considerable weight with them; for if they fail in their duty, they not only injure men by criminally distressing them, but even offend God by polluting his sacred judgments. On the other hand, it opens a source of peculiar consolation to them to reflect, that they are not employed in profane things, or occupations unsuitable to a servant of God, but in a most sacred function, inasmuch as they execute a Divine commission.

VII. Those who are not restrained by so many testimonies of Scripture, but still dare to stigmatize this sacred ministry as a thing incompatible with religion and Christian piety, do they not offer an insult to God himself, who cannot but be involved in the reproach cast upon his ministry? And in fact they do not reject magistrates, but they reject God, "that he should not reign over them." (*t*) For if this was truly asserted by the Lord respecting the people of Israel, because they refused the government of Samuel, why shall it not now be affirmed with equal truth of those who take the liberty to outrage all the authorities which God has instituted? But they

(*q*) Deut. 1:16, 17 (*r*) II Chron. 19:6, 7. (*s*) Ps. 82:1. (*t*) I Sam. 8:7.

object that our Lord said to his disciples, "The kings of the Gentiles exercise lordship over them: but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve:" (*v*) and they contend that these words prohibit the exercise of royalty, or any other authority, by any Christians. Admirable expositors! A contention had arisen among the disciples "which of them should be accounted the greatest." To repress this vain ambition, our Lord taught them that their ministry was not like temporal kingdoms, in which one person has the preëminence over all others. Now, what dishonour does this comparison cast upon regal dignity? What does it prove at all, except that the regal office is not the apostolic ministry? Moreover, though there are various forms of magistracy, yet there is no difference in this respect, but we ought to receive them all as ordinances of God. For Paul comprehends them all together, when he says that "there is no power but of God;" and that which was furthest from giving general satisfaction, is recommended to us in a remarkable manner beyond all others; namely, the government of one man; which, as it is attended with the common servitude of all, except the single individual to whose will all others are subjected, has never been so highly approved by heroic and noble minds. But the Scripture, on the contrary, to correct these unjust sentiments, expressly affirms that it is by the providence of Divine wisdom that kings reign, and particularly commands us to "honour the king." (*w*)

VIII. And for private men, who have no authority to deliberate on the regulation of any public affairs, it would surely be a vain occupation to dispute which would be the best form of government in the place where

(*v*) Luke 22:25, 26.

(*w*) Rom. 13:1 ff.; Prov. 8:15; I Pet. 2:13, 14, 17.

they live. Besides, this could not be simply determined, as an abstract question, without great impropriety, since the principle to guide the decision must depend on circumstances. And even if we compare the different forms together, without their circumstances, their advantages are so nearly equal, that it will not be easy to discover of which the utility preponderates. The forms of civil government are considered to be of three kinds: Monarchy, which is the dominion of one person, whether called a king, or a duke, or any other title; Aristocracy, or the dominion of the principal persons of a nation; and Democracy, or popular government, in which the power resides in the people at large. It is true that the transition is easy from monarchy to despotism; it is not much more difficult from aristocracy to oligarchy, or the faction of a few; but it is most easy of all from democracy to sedition. Indeed, if these three forms of government, which are stated by philosophers, be considered in themselves, I shall by no means deny, that either aristocracy, or a mixture of aristocracy and democracy, far excels all others; and that indeed not of itself, but because it very rarely happens that kings regulate themselves so that their will is never at variance with justice and rectitude; or, in the next place, that they are endued with such penetration and prudence, as in all cases to discover what is best. The vice or imperfection of men therefore renders it safer and more tolerable for the government to be in the hands of many, that they may afford each other mutual assistance and admonition, and that if any one arrogate to himself more than is right, the many may act as censors and masters to restrain his ambition. This has always been proved by experience, and the Lord confirmed it by his authority, when he established a government of this kind among the people of Israel, with a view to preserve them in the most desirable condition, till he exhibited in

David a type of Christ. And as I readily acknowledge that no kind of government is more happy than this, where liberty is regulated with becoming moderation, and properly established on a durable basis, so also I consider those as the most happy people, who are permitted to enjoy such a condition; and if they exert their strenuous and constant efforts for its preservation and retention, I admit that they act in perfect consistence with their duty. And to this object the magistrates likewise ought to apply their greatest diligence, that they suffer not the liberty, of which they are constituted guardians, to be in any respect diminished, much less to be violated: if they are inactive and unconcerned about this, they are perfidious to their office, and traitors to their country. But if those, to whom the will of God has assigned another form of government, transfer this to themselves so as to be tempted to desire a revolution, the very thought will be not only foolish and useless, but altogether criminal. If we limit not our views to one city, but look round and take a comprehensive survey of the whole world, or at least extend our observations to distant lands, we shall certainly find it to be a wise arrangement of Divine Providence that various countries are governed by different forms of civil polity; for they are admirably held together with a certain inequality, as the elements are combined in very unequal proportions. All these remarks, however, will be unnecessary to those who are satisfied with the will of the Lord. For if it be his pleasure to appoint kings over kingdoms, and senators or other magistrates over free cities, it is our duty to be obedient to any governors whom God has established over the places in which we reside.

IX. Here it is necessary to state in a brief manner the nature of the office of magistracy, as described in the word of God, and wherein it consists. If the Scripture

did not teach that this office extends to both tables of the law, we might learn it from heathen writers; for not one of them has treated of the office of magistrates, of legislation, and civil government, without beginning with religion and Divine worship. And thus they have all confessed that no government can be happily constituted, unless its first object be the promotion of piety and that all laws are preposterous which neglect the claims of God, and merely provide for the interests of men. Therefore, as religion holds the first place among all the philosophers, and as this has always been regarded by the universal consent of all nations, Christian princes and magistrates ought to be ashamed of their indolence, if they do not make it the object of their most serious care. We have already shown that this duty is particularly enjoined upon them by God; for it is reasonable that they should employ their utmost efforts in asserting and defending the honour of him, whose vicegerents they are, and by whose favour they govern. And the principal commendations given in the Scripture to the good kings are for having restored the worship of God when it had been corrupted or abolished, or for having devoted their attention to religion, that it might flourish in purity and safety under their reigns. On the contrary, the sacred history represents it as one of the evils arising from anarchy, or a want of good government, that when "there was no king in Israel, every man did that which was right in his own eyes." (x) These things evince the folly of those who would wish magistrates to neglect all thoughts of God, and to confine themselves entirely to the administration of justice among men; as though God appointed governors in his name to decide secular controversies, and disregarded that which is of far greater importance—the pure worship of himself according to

(x) Judg. 21:25.

the rule of his law. But a rage for universal innovation, and a desire to escape with impunity, instigate men of turbulent spirits to wish that all the avengers of violated piety were removed out of the world. With respect to the second table, Jeremiah admonishes kings in the following manner: "Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood."

(y) To the same purpose is the exhortation in the eighty-second psalm: "Defend the poor and fatherless: do justice to the afflicted and needy: deliver the poor and needy: rid them out of the hand of the wicked." (z) And Moses "charged the judges" whom he appointed to supply his place, saying, "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him: ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." (a) I forbear to remark the directions given by him in another place respecting their future kings: "He shall not multiply horses to himself; neither shall he greatly multiply to himself silver and gold; his heart shall not be lifted up above his brethren; he shall read in the law all the days of his life;" (b) also that judges show no partiality, nor take bribes, with similar injunctions, which abound in the Scriptures; because, in describing the office of magistrates in this treatise, my design is not so much to instruct magistrates themselves, as to show to others what magistrates are, and for what end God has appointed them. We see, therefore, that they are constituted the protectors and vindicators of the public innocence, modesty, probity, and

(y) Jer. 22:3. (z) Ps. 82:3, 4.

(a) Deut. 1:16, 17. (b) Deut. 17:16, 17, 19, 20.

tranquillity, whose sole object it ought to be to promote the common peace and security of all. Of these virtues, David declares that he will be an example, when he shall be exalted to the royal throne. "I will set no wicked thing before mine eyes. I will not know a wicked person. Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will I not suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." (c) But as they cannot do this, unless they defend good men from the injuries of the wicked, and aid the oppressed by their relief and protection, they are likewise armed with power for the suppression of crimes, and the severe punishment of malefactors, whose wickedness disturbs the public peace. For experience fully verifies the observation of Solon: "That all states are supported by reward and punishment; and that when these two things are removed, all the discipline of human societies is broken and destroyed." For the minds of many lose their regard for equity and justice, unless virtue be rewarded with due honour; nor can the violence of the wicked be restrained, unless crimes are followed by severe punishments. And these two parts are included in the injunction of the prophet to kings and other governors, to "execute judgment and righteousness." (d) *Righteousness* means the care, patronage, defence, vindication, and liberation of the innocent: *judgment* imports the repression of the audacity, the coercion of the violence, and the punishment of the crimes, of the impious.

X. But here, it seems, arises an important and difficult question. If by the law of God all Christians are forbidden to kill, (e) and the prophet predicts respecting the Church, that "they shall not hurt nor destroy in all

(c) Ps. 101:3-6

(d) Jer. 22:3

(e) Exod. 20:13.

my holy mountain, saith the Lord," (f) how can it be compatible with piety for magistrates to shed blood? But if we understand, that in the infliction of punishments, the magistrate does not act at all from himself, but merely executes the judgments of God, we shall not be embarrassed with this scruple. The law of the Lord commands, "Thou shalt not kill;" but that homicide may not go unpunished, the legislator himself puts the sword into the hands of his ministers, to be used against all homicides. (g) *To hurt and to destroy* are incompatible with the character of the godly; but to avenge the afflictions of the righteous at the command of God, is neither *to hurt* nor *to destroy*. Therefore it is easy to conclude that in this respect magistrates are not subject to the common law; by which, though the Lord binds the hands of men, he does not bind his own justice, which he exercises by the hands of magistrates. So, when a prince forbids all his subjects to strike or wound any one, he does not prohibit his officers from executing that justice which is particularly committed to them. I sincerely wish that this consideration were constantly in our recollection, that nothing is done here by the temerity of men, but every thing by the authority of God, who commands it, and under whose guidance we never err from the right way. For we can find no valid objection to the infliction of public vengeance, unless the justice of God be restrained from the punishment of crimes. But if it be unlawful for us to impose restraints upon him, why do we calumniate his ministers? Paul says of the magistrate, that "He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (h) Therefore, if princes and other governors know that nothing will be more acceptable to God than their obedience and if they desire to approve

(f) Isa. 11:9; 65:25. (g) Gen. 9:6; Exod. 21:12 (h) Rom. 13:4.

their piety, justice, and integrity before God, let them devote themselves to this duty. This motive influenced Moses, when knowing himself to be destined to become the liberator of his people by the power of the Lord, "he slew the Egyptian;" (*i*) and when he punished the idolatry of the people by the slaughter of three thousand men in one day. (*k*) The same motive actuated David, when, at the close of his life, he commanded his son Solomon to put to death Joab and Shimei. (*l*) Hence, also, it is enumerated among the virtues of a king, to "destroy all the wicked of the land, that he may cut off all wicked doers from the city of the Lord." (*m*) The same topic furnishes the eulogium given to Solomon: "Thou lovest righteousness, and hatest wickedness." (*n*) How did the meek and placid disposition of Moses burn with such cruelty, that, after having his hands imbrued in the blood of his brethren, he continued to go through the camp till three thousand were slain? How did David, who discovered such humanity all his lifetime, in his last moments bequeath such a cruel injunction to his son respecting Joab? "Let not his hoar head go down to the grave in peace;" and respecting Shimei: "His hoar head bring down to the grave with blood." Both Moses and David, in executing the vengeance committed to them by God, by this severity sanctified their hands, which would have been defiled by lenity. Solomon says, "It is an abomination to kings to commit wickedness, for the throne is established by righteousness." (*o*) Again: "A king that sitteth in the throne of judgment, scattereth away all evil with his eyes." (*p*) Again: "A wise king scattereth the wicked, and bringeth the wheel over them." (*q*) Again: "Take away the dross from the silver, and there shall

(*i*) Exod. 2:12.(*k*) Exod. 32:26-28.(*l*) 1 Kings 2:5-9.(*m*) Ps. 101:8.(*n*) Ps. 45:7.(*o*) Prov. 16:12.(*p*) Prov. 20:8.(*q*) Prov. 20:26.

come forth a vessel for the finer. Take away the wicked from before the king, and his throne shall be established in righteousness." (r) Again: "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord." (s) Again: "An evil man seeketh only rebellion; therefore a cruel messenger shall be sent against him." (t) Again: "He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him." (u) Now, if it be true justice for them to pursue the wicked with a drawn sword, let them sheathe the sword, and keep their hands from shedding blood, while the swords of desperadoes are drenched in murders; and they will be so far from acquiring the praise of goodness and justice by this forbearance, that they will involve themselves in the deepest impiety. There ought not, however, to be any excessive or unreasonable severity, nor ought any cause to be given for considering the tribunal as a gibbet prepared for all who are accused. For I am not an advocate for unnecessary cruelty, nor can I conceive the possibility of an equitable sentence being pronounced without mercy; of which Solomon affirms, that "mercy and truth preserve the king; and his throne is upholden by mercy." (v) Yet it behoves the magistrate to be on his guard against both these errors; that he do not, by excessive severity, wound rather than heal; or, through a superstitious affectation of clemency, fall into a mistaken humanity, which is the worst kind of cruelty, by indulging a weak and ill-judged lenity, to the detriment of multitudes. For it is a remark not without foundation, that was anciently applied to the government of Nerva, that it is bad to live under a prince who permits nothing, but much worse to live under one who permits every thing.

(r) Prov. 25:4, 5.

(s) Prov. 17:15.

(t) Prov. 17:11.

(u) Prov. 24:24.

(v) Prov. 20:28.

XI. Now, as it is sometimes necessary for kings and nations to take up arms for the infliction of such public vengeance, the same reason will lead us to infer the lawfulness of wars which are undertaken for this end. For if they have been intrusted with power to preserve the tranquillity of their own territories, to suppress the seditious tumults of disturbers, to succour the victims of oppression, and punish crimes,—can they exert this power for a better purpose, than to repel the violence of him who disturbs both the private repose of individuals and the general tranquillity of the nation; who excites insurrections, and perpetrates acts of oppression, cruelty and every species of crime? If they ought to be the guardians and defenders of the laws, it is incumbent upon them to defeat the efforts of all by whose injustice the discipline of the laws is corrupted. And if they justly punish those robbers, whose injuries have only extended to a few persons, shall they suffer a whole district to be plundered and devastated with impunity? For there is no difference, whether he, who in a hostile manner invades, disturbs, and plunders the territory of another to which he has no right, be a king, or one of the meanest of mankind: all persons of this description are equally to be considered as robbers, and ought to be punished as such. It is the dictate both of natural equity, and of the nature of the office, therefore, that princes are armed, not only to restrain the crimes of private individuals by judicial punishments, but also to defend the territories committed to their charge by going to war against any hostile aggression; and the Holy Spirit, in many passages of Scripture, declares such wars to be lawful.

XII. If it be objected that the New Testament contains no precept or example, which proves war to be lawful to Christians, I answer, first, that the reason for waging war which existed in ancient times, is equally valid in the present age: and that, on the contrary, there is no

cause to prevent princes from defending their subjects. Secondly, that no express declaration on this subject is to be expected in the writings of the apostles, whose design was, not to organize civil governments, but to describe the spiritual kingdom of Christ. Lastly, that in those very writings it is implied by the way, that no change has been made in this respect by the coming of Christ. "For," to use the words of Augustine, "if Christian discipline condemned all wars, the soldiers who inquired respecting their salvation ought rather to have been directed to cast away their arms, and entirely to renounce the military profession; whereas the advice given them was, 'Do violence to no man, neither accuse any falsely; and be content with your wages.' (w) An injunction to be content with their wages was certainly not a prohibition of the military life." But here all magistrates ought to be very cautious, that they follow not in any respect the impulse of their passions. On the contrary, if punishments are to be inflicted, they ought not to be precipitated with anger, exasperated with hatred, or inflamed with implacable severity: they ought, as Augustine says, "to commiserate our common nature even in him whom they punish for his crime." Or, if arms are to be resorted to against an enemy, that is, an armed robber, they ought not to seize a trivial occasion, nor even to take it when presented, unless they are driven to it by extreme necessity. For, if it be our duty to exceed what was required by that heathen writer who maintained that the evident object of war ought to be the restoration of peace, certainly we ought to make every other attempt before we have recourse to the decision of arms. In short, in both cases they must not suffer themselves to be carried away by any private motive, but be wholly guided by public spirit; otherwise they grossly abuse their power, which

(w) Luke 3:14.

is given them, not for their own particular advantage, but for the benefit and service of others. Moreover, on this right of war depends the lawfulness of garrisons, alliances, and other civil munitions. By *garrisons*, I mean soldiers who are stationed in towns to defend the boundaries of a country. By *alliances*, I mean confederations which are made between neighbouring princes, that, if any disturbance arise in their territories, they will render each other mutual assistance, and will unite their forces together for the common resistance of the common enemies of mankind. By *civil munitions*, I mean all the provisions which are employed in the art of war.

XIII. In the last place, I think it necessary to add, that *tributes* and *taxes* are the legitimate revenues of princes; which, indeed, they ought principally to employ in sustaining the public expenses of their office, but which they may likewise use for the support of their domestic splendour, which is closely connected with the dignity of the government that they hold. Thus we see that David, Jehoshaphat, Hezekiah, Josiah, and other pious kings, and likewise Joseph and Daniel, without any violation of piety, on account of the office which they filled, lived at the public expense; and we read in Ezekiel of a very ample portion of land being assigned to the kings: (x) in which passage, though the prophet is describing the spiritual kingdom of Christ, yet he borrows the model of it from the legitimate kingdoms of men. On the other hand, princes themselves ought to remember, that their finances are not so much private incomes, as the revenues of the whole people, according to the testimony of Paul, (y) and therefore cannot be lavished or dilapidated without manifest injustice; or, rather, that they are to be considered as the blood of the people, not to spare which is the most inhuman cruelty; and their various

(x) Ezek. 48:21, 22 (y) Rom. 13:6.

imposts and tributes ought to be regarded merely as aids of the public necessity, to burden the people with which, without cause, would be tyrannical rapacity. These things give no encouragement to princes to indulge profusion and luxury; and certainly there is no need to add fuel to their passions, which of themselves are more than sufficiently inflamed; but, as it is of very great importance, that whatever they undertake they attempt it with a pure conscience before God, it is necessary, in order to their avoiding vain confidence and contempt of God, that they be taught how far their rights extend. Nor is this doctrine useless to private persons, who learn from it not to pronounce rash and insolent censures on the expenses of princes notwithstanding they exceed the limits of common life.

XIV. From the magistracy, we next proceed to the laws, which are the strong nerves of civil polity, or, according to an appellation which Cicero has borrowed from Plato, the *souls of states*, without which magistracy cannot subsist, as, on the other hand, without magistrates laws are of no force. No observation, therefore, can be more correct than this, that the law is a silent magistrate, and a magistrate a speaking law. Though I have promised to show by what laws a Christian state ought to be regulated, it will not be reasonable for any person to expect a long discussion respecting the best kind of laws; which is a subject of immense extent, and foreign from our present object. I will briefly remark, however, by the way, what laws it may piously use before God, and be rightly governed by among men. And even this I would have preferred passing over in silence, if I did not know that it is a point on which many persons run into dangerous errors. For some deny that a state is well constituted, which neglects the polity of Moses, and is governed by the common laws of nations. The dangerous

and seditious nature of this opinion I leave to the examination of others; it will be sufficient for me to have evinced it to be false and foolish. Now, it is necessary to observe that common distinction, which distributes all the laws of God promulgated by Moses into moral, ceremonial, and judicial; and these different kinds of laws are to be distinctly examined, that we may ascertain what belongs to us, and what does not. Nor let any one be embarrassed by this scruple, that even the ceremonial and judicial precepts are included in the moral. For the ancients, who first made this distinction, were not ignorant that these two kinds of precepts related to the conduct of moral agents; yet, as they might be changed and abrogated without affecting the morality of actions, therefore they did not call them moral precepts. They particularly applied this appellation to those precepts without which there can be no real purity of morals, nor any permanent rule of holy life.

XV. The moral law, therefore, with which I shall begin, being comprised in two leading articles, of which one simply commands us to worship God with pure faith and piety, and the other enjoins us to embrace men with sincere love,—this law, I say, is the true and eternal rule of righteousness, prescribed to men of all ages and nations, who wish to conform their lives to the will of God. For this is his eternal and immutable will, that he himself be worshipped by us all, and that we mutually love one another. The ceremonial law was the pupillage of the Jews, with which it pleased the Lord to exercise that people during a state resembling childhood, till that “fulness of the time” should come, (z) when he would fully manifest his wisdom to the world, and would exhibit the reality of those things which were then adumbrated in figures. The judicial law, given to them as a

(z) Gal. 3:24; 4:4.

political constitution, taught them certain rules of equity and justice, by which they might conduct themselves in a harmless and peaceable manner towards each other. And as that exercise of ceremonies properly related to the doctrine of piety, inasmuch as it kept the Jewish Church in the worship and service of God, which is the first article of the moral law, and yet was distinct from piety itself, so these judicial regulations, though they had no other end than the preservation of that love, which is enjoined in the eternal law of God, yet had something which distinguished them from that precept itself. As the ceremonies, therefore, might be abrogated without any violation or injury of piety, so the precepts and duties of love remain of perpetual obligation, notwithstanding the abolition of all these judicial ordinances. If this be true, certainly all nations are left at liberty to enact such laws as they shall find to be respectively expedient for them; provided they be framed according to that perpetual rule of love, so that, though they vary in form, they may have the same end. For those barbarous and savage laws which rewarded theft and permitted promiscuous concubinage, with others still more vile, execrable, and absurd, I am very far from thinking ought to be considered as laws; since they are not only violations of all righteousness, but outrages against humanity itself.

XVI. What I have said will be more clearly understood, if in all laws we properly consider these two things—the constitution of the law and its equity, on the reason of which the constitution itself is founded and rests. Equity, being natural, is the same to all mankind; and consequently all laws, on every subject, ought to have the same equity for their end. Particular enactments and regulations, being connected with circumstances, and partly dependent upon them, may be different in differ-

ent cases without any impropriety, provided they are all equally directed to the same object of equity. Now, as it is certain that the law of God, which we call the moral law, is no other than a declaration of natural law, and of that conscience which has been engraven by God on the minds of men, the whole rule of this equity, of which we now speak is prescribed in it. This equity, therefore, must alone be the scope, and rule, and end, of all laws. Whatever laws shall be framed according to that rule, directed to that object, and limited to that end, there is no reason why we should censure them, however they may differ from the Jewish law or from each other. The law of God forbids theft. What punishment was enacted for thieves, among the Jews, may be seen in the book of Exodus. (a) The most ancient laws of other nations punished theft by requiring a compensation of double the value. Subsequent laws made a distinction between open and secret theft. Some preceeded to banishment, some to flagellation, and some to the punishment of death. False witness was punished, among the Jews, with the same punishment as such testimony would have caused to be inflicted on the person against whom it was given; (b) in some countries it was punished with infamy, in others with hanging, in others with crucifixion. All laws agree in punishing murder with death, though in several different forms. The punishments of adulterers in different countries have been attended with different degrees of severity. Yet we see how, amidst this diversity, they are all directed to the same end. For they all agree in denouncing punishment against those crimes which are condemned by the eternal law of God; such as murders, thefts, adulteries, false testimonies, though there is not a uniformity in the mode of punishment; and, indeed, this is neither necessary, nor even expedient. One coun-

(a) Exod. 22:1 ff.

(b) Deut. 19:18, 19.

try, if it did not inflict the most exemplary vengeance upon murderers, would soon be ruined by murders and robberies. One age requires the severity of punishments to be increased. If a country be disturbed by any civil commotion, the evils which generally arise from it must be corrected by new edicts. In time of war all humanity would be forgotten amidst the din of arms, if men were not awed by more than a common dread of punishment. During famine and pestilence, unless greater severity be employed, every thing will fall into ruin. One nation is more prone than others to some particular vice, unless it be most rigidly restrained. What malignity and envy against the public good will be betrayed by him who shall take offence at such diversity, which is best adapted to secure the observance of the law of God? For the objection made by some, that it is an insult to the law of God given by Moses, when it is abrogated, and other laws are preferred to it, is without any foundation; for neither are other laws preferred to it, when they are more approved, not on a simple comparison, but on account of the circumstances of time, place, and nation; nor do we abrogate that which was never given to us. For the Lord gave not that law by the hand of Moses to be promulgated among all nations, and to be universally binding; but after having taken the Jewish nation into his special charge, patronage, and protection, he was pleased to become, in a peculiar manner, their legislator, and, as became a wise legislator, in all the laws which he gave them, he had a special regard to their peculiar circumstances.

XVII. It now remains for us, as we proposed, in the last place, to examine what advantage the common society of Christians derives from laws, judgments, and magistrates; with which is connected another question—what honour private persons ought to render to magistrates, and how far their obedience ought to extend.

Many persons suppose the office of magistracy to be of no use among Christians, for that they cannot, consistently with piety, apply for their assistance, because they are forbidden to have recourse to revenge or litigation. But as Paul, on the contrary, clearly testifies that the magistrate is "the minister of God to us for good," (c) we understand from this that he is divinely appointed, in order that we may be defended by his power and protection against the malice and injuries of wicked men, and may lead peaceable and secure lives. But if it be in vain that he is given to us by the Lord for our protection, unless it be lawful for us to avail ourselves of such an advantage, it clearly follows that we may appeal to him, and apply for his aid, without any violation of piety. But here I have to do with two sorts of persons; for there are multitudes inflamed with such a rage for litigation, that they never have peace in themselves, unless they are in contention with others; and they commence their lawsuits with a mortal bitterness of animosities, and with an infuriated cupidity of revenge and injury, and pursue them with an implacable obstinacy, even to the ruin of their adversary. At the same time, that they may not be thought to do any thing wrong, they defend this perverseness under the pretext of seeking justice. But, though it is allowable for a man to endeavour to obtain justice from his neighbour by a judicial process, he is not therefore at liberty to hate him, or to cherish a desire to hurt him, or to persecute him without mercy.

XVIII. Let such persons, therefore, understand, that judicial processes are lawful to those who use them rightly; and that the right use, both for the plaintiff and for the defendant, is this: First, if the plaintiff, being injured either in his person or in his property, has recourse to the protection of the magistrate, states his complaint,

(c) Rom. 13:4.

makes a just and equitable claim, but without any desire of injury or revenge, without any asperity or hatred, without any ardour for contention, but rather prepared to waive his right, and to sustain some disadvantage, than to cherish enmity against his adversary. Secondly, if the defendant, being summoned, appears on the day appointed, and defends his cause by the best arguments in his power, without any bitterness, but with the simple desire of maintaining his just right. On the contrary, when their minds are filled with malevolence, corrupted with envy, incensed with wrath, stimulated with revenge, or inflamed with the fervour of contention, so as to diminish their charity, all the proceedings of the justest cause are inevitably wicked. For it ought to be an established maxim with all Christians, that however just a cause may be, no lawsuit can ever be carried on in a proper manner by any man, who does not feel as much benevolence and affection towards his adversary, as if the business in dispute had already been settled and terminated by an amicable adjustment. Some, perhaps, will object, that such moderation in lawsuits is far from being ever practised, and that if one instance of it were to be found, it would be regarded as a prodigy. I confess, indeed, that, in the corruption of these times, the example of an upright litigator is very rare; but the thing itself ceases not to be good and pure, if it be not defiled by an adventitious evil. But when we hear that the assistance of the magistrate is a holy gift of God, it behoves us to use the more assiduous caution that it be not contaminated by our guilt.

XIX. Those who positively condemn all controversies at law, ought to understand that they thereby reject a holy ordinance of God, and a gift of the number of those which may be "pure to the pure;" unless they mean to charge Paul with a crime, who repelled the calumnies of

his accusers, exposing their subtlety and malice; who, before his judges, asserted his right to the privileges of a Roman citizen; and who, when he found it necessary, appealed from an unjust governor to the tribunal of Cæsar. It is no objection to this that all Christians are forbidden the desire of revenge, which we also wish to banish to the greatest distance from all Christian judicatures. For, in a civil cause, no man proceeds in the right way, who does not, with innocent simplicity, commit his cause to the judge as to a public guardian, without the least thought of a mutual retaliation of evil, which is the passion of revenge. And in any more important or criminal action we require the accuser to be one who goes into the court, influenced by no desire of revenge, affected by no resentment of private injury, and having no other motive than to resist the attempts of a mischievous man, that he may not injure the public. But if a vindictive spirit be excluded, no offence is committed against that precept by which revenge is forbidden to Christians. It may probably be objected, that they are not only forbidden to desire revenge, but are also commanded to wait for the hand of the Lord, who promises that he will assist and revenge the afflicted and oppressed, and therefore that those who seek the interference of the magistrate on behalf of themselves or others, anticipate all that vengeance of the celestial protector. But this is very far from the truth. For the vengeance of the magistrate is to be considered, not as the vengeance of man, but of God, which, according to the testimony of Paul, he exercises by the ministry of men for our good.

XX. Nor do we any more oppose the prohibition and injunction of Christ, "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take

away thy coat, let him have thy cloak also." (d) In this passage, indeed, he requires the minds of his servants to be so far from cherishing a desire of retaliation, as rather to suffer the repetition of an injury against themselves than to wish to revenge it; nor do we dissuade them from this patience. For it truly behoves Christians to be a people, as it were, formed to bear injuries and reproaches, exposed to the iniquity, impostures, and ridicule of the worst of mankind; and not only so, but they ought to be patient under all these evils; that is to say, so calm and composed in their minds, that, after having suffered one affliction, they may prepare themselves for another, expecting nothing all their lifetime but to bear a perpetual cross. At the same time, they are required to bless and pray for them from whom they receive curses, to do good to them from whom they experience injuries, (e) and to aim at that which constitutes their only victory, to "overcome evil with good." (f) With this disposition they will not demand "an eye for eye, and a tooth for a tooth," as the Pharisees taught their disciples to desire revenge; but, as we are instructed by Christ, they will suffer injuries in their persons and property in such a manner as to be ready to forgive them as soon as they are committed. (g) Yet this equanimity and moderation will be no obstacle, but that, without any breach of friendship towards their enemies, they may avail themselves of the assistance of the magistrate for the preservation of their property; or, from zeal for the public good, may bring a pestilent offender to justice, though they know he can only be punished with death. For it is very correctly explained by Augustine, that the end of all these precepts is, "that a just and pious man should be ready to bear with patience the wickedness of

(d) Matt. 5:39, 40. (e) Matt. 5:44. (f) Rom. 12:21.

(g) Matt. 5:38-40.

those whom he desires to become good; rather in order that the number of the good may increase, not that with similar wickedness he may himself join the number of the evil; and in the next place, that they relate to the internal affection of the heart more than to the external actions; in order that in the secrecy of our minds we may feel patience and benevolence, but in our outward conduct may do that which we see tends to the advantage of those to whom we ought to feel benevolent affections."

XXI. The objection which is frequently alleged, that lawsuits are universally condemned by Paul, has no foundation in truth. (*h*) It may be easily understood from his words, that in the Church of the Corinthians there was an immoderate rage for litigation, so that they exposed the gospel of Christ, and all the religion which they professed, to the cavils and reproaches of the impious. The first thing which Paul reprehended in them was, that the intemperance of their dissensions brought the gospel into discredit among unbelievers. And the next thing was, that they had such altercations among them, brethren with brethren; for they were so far from bearing an injury, that they coveted each other's property, and molested and injured one another without any provocation. It was against that rage for litigation, therefore, that he inveighed, and not absolutely against all controversies. But he pronounces it to be altogether a vice or a weakness, that they did not suffer the injury or loss of their property rather than to proceed to contentions for the preservation of it: when they were so disturbed or exasperated at every loss or injury, that they had recourse to lawsuits on the most trivial occasions, he argues that this proved their minds to be too irritable, and not sufficiently patient. It is certainly incumbent on Christians, in all cases, to prefer a concession of their

(*h*) I Cor. 6:8

right to an entrance on a lawsuit; from which they can scarcely come out without a mind exasperated and inflamed with enmity to their brother. But when one sees that, without any breach of charity, he may defend his property, the loss of which would be a serious injury to him; if he do it, he commits no offence against that sentence of Paul. In a word, as we have observed at the beginning, charity will give every one the best counsel; for, whatever litigations are undertaken without charity, or are carried to a degree inconsistent with it, we conclude them, beyond all controversy, to be unjust and wicked.

XXII. The first duty of subjects towards their magistrates is to entertain the most honourable sentiments of their function, which they know to be jurisdiction delegated to them from God, and on that account to esteem and reverence them as God's ministers and vicegerents. For there are some persons to be found, who show themselves very obedient to their magistrates, and have not the least wish that there were no magistrates for them to obey, because they know them to be so necessary to the public good; but who, nevertheless, consider the magistrates themselves as no other than necessary evils. But something more than this is required of us by Peter, when he commands us to "honour the king;" (i) and by Solomon, when he says, "Fear thou the Lord and the king;" (k) for Peter, under the term *honour*, comprehends a sincere and candid esteem; and Solomon, by connecting the king with the Lord, attributes to him a kind of sacred veneration and dignity. It is also a remarkable commendation of magistrates which is given by Paul, when he says, that we "must needs be subject, not only for wrath, but also for conscience sake;" (l) by which he means, that subjects ought to be induced to submit to princes and governors, not merely from a dread

(i) I Pet. 2:17.

(k) Prov. 24:21.

(l) Rom. 13:5.

of their power, as persons are accustomed to yield to an armed enemy, who they know will immediately take vengeance upon them if they resist; but because the obedience which is rendered to princes and magistrates is rendered to God, from whom they have received their authority. I am not speaking of the persons, as if the mask of dignity ought to palliate or excuse folly, ignorance, or cruelty, and conduct the most nefarious and flagitious, and so to acquire for vices the praise due to virtues; but I affirm that the station itself is worthy of honour and reverence; so that, whoever our governors are, they ought to possess our esteem and veneration on account of the office which they fill.

XXIII. Hence follows another duty, that, with minds disposed to honour and reverence magistrates, subjects approve their obedience to them, in submitting to their edicts, in paying taxes, in discharging public duties, and bearing burdens which relate to the common defence, and in fulfilling all their other commands. Paul says to the Romans, "Let every soul be subject unto the higher powers. Whosoever resisteth the power, resisteth the ordinance of God." (*m*) He writes to Titus, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (*n*) Peter exhorts, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." (*o*) Moreover, that subjects may testify that theirs is not a hypocritical but a sincere and cordial submission, Paul teaches, that they ought to pray to God for the safety and prosperity of those under whose government they live. "I exhort," he says, "that supplications, prayers, intercessions, and giving

(*m*) Rom. 13:1, 2.

(*n*) Titus 3:1.

(*o*) I Pet. 2:13, 14.

of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (p) Here let no man deceive himself. For as it is impossible to resist the magistrate without, at the same time, resisting God himself; though an unarmed magistrate may seem to be despised with impunity, yet God is armed to inflict exemplary vengeance on the contempt offered to himself. Under this obedience I also include the moderation which private persons ought to prescribe to themselves in relation to public affairs, that they do not, without being called upon, intermeddle with affairs of state, or rashly intrude themselves into the office of magistrates, or undertake any thing of a public nature. If there be any thing in the public administration which requires to be corrected, let them not raise any tumults, or take the business into their own hands, which ought to be all bound in this respect, but let them refer it to the cognizance of the magistrate, who is alone authorized to regulate the concerns of the public. I mean, that they ought to attempt nothing without being commanded; for when they have the command of a governor, then they also are invested with public authority. For, as we are accustomed to call the counsellors of a prince *his eyes and ears*, so they may not unaptly be called *his hands* whom he has commissioned to execute his commands.

XXIV. Now, as we have hitherto described a magistrate who truly answers to his title; who is the father of his country, and, as the poet calls him, the pastor of his people, the guardian of peace, the protector of justice, the avenger of innocence; he would justly be deemed insane who disapproved of such a government. But, as it has happened, in almost all ages, that some princes regardless of every thing to which they ought to have directed

their attention and provision, give themselves up to their pleasures in indolent exemption from every care; others, absorbed in their own interest, expose to sale all laws, privileges, rights, and judgments; others plunder the public of wealth, which they afterwards lavish in mad prodigality; others commit flagrant outrages, pillaging houses, violating virgins and matrons, and murdering infants; many persons cannot be persuaded that such ought to be acknowledged as princes, whom, as far as possible, they ought to obey. For in such enormities, and actions so completely incompatible, not only with the office of a magistrate, but with the duty of every man, they discover no appearance of the image of God, which ought to be conspicuous in a magistrate; while they perceive no vestige of that minister of God who is "not a terror to good works, but to the evil," who is sent "for the punishment of evil-doers, and for the praise of them that do well;" nor recognize that governor, whose dignity and authority the Scripture recommends to us. And certainly the minds of men have always been naturally disposed to hate and execrate tyrants as much as to love and reverence legitimate kings.

XXV. But, if we direct our attention to the word of God, it will carry us much further; even to submit to the government, not only of those princes who discharge their duty to us with becoming integrity and fidelity, but of all who possess the sovereignty, even though they perform none of the duties of their function. For, though the Lord testifies that the magistrate is an eminent gift of his liberality to preserve the safety of men, and prescribes to magistrates themselves the extent of their duty, yet he at the same time declares, that whatever be their characters, they have their government only from him; that those who govern for the public good are true specimens and mirrors of his beneficence; and that those who rule

in an unjust and tyrannical manner are raised up by him to punish the iniquity of the people; that all equally possess that sacred majesty with which he has invested legitimate authority. I will not proceed any further till I have subjoined a few testimonies in proof of this point. It is unnecessary, however, to labour much to evince an impious king to be a judgment of God's wrath upon the world, as I have no expectation that any one will deny it: and in this we say no more of a king than of any other robber who plunders our property; or adulterer who violates our bed; or assassin who attempts to murder us; since the Scripture enumerates all these calamities among the curses inflicted by God. But let us rather insist on the proof of that which the minds of men do not so easily admit; that a man of the worst character, and most undeserving of all honour, who holds the sovereign power, really possesses that eminent and Divine authority, which the Lord has given by his word to the ministers of his justice and judgment; and, therefore, that he ought to be regarded by his subjects, as far as pertains to public obedience, with the same reverence and esteem which they would show to the best of kings, if such a one were granted to them.

XXVI. In the first place, I request my readers to observe and consider with attention, what is so frequently and justly mentioned in the Scriptures,—the providence and peculiar dispensation of God in distributing kingdoms and appointing whom he pleases to be kings. Daniel says, "God changeth the times and the seasons: he removeth kings and setteth up kings." (*q*) Again: "That the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (*r*) Passages of this kind abound throughout the Scriptures, but particularly in this prophecy. Now, the char-

(*q*) Dan. 2:21. (*r*) Dan. 4:17.

acter of Nebuchadnezzar, who conquered Jerusalem, is sufficiently known, that he was an invader and depopulator of the territories of others. Yet by the mouth of Ezekiel the Lord declares that he had given him the land of Egypt, as a reward for the service which he had performed in devastating Tyre. (*s*) And Daniel said to him, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory; and wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over all." (*t*) Again: to his grandson Belshazzar Daniel said, "The most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour; and for the majesty that he gave him, all people, nations, and languages trembled and feared before him." (*v*) When we hear that Nebuchadnezzar was placed on the throne by God, let us, at the same time, call to mind the celestial edicts which command us to fear and honour the king; and we shall not hesitate to regard the most iniquitous tyrant with the honour due to the station in which the Lord has deigned to place him. When Samuel denounced to the children of Israel what treatment they would receive from their kings, he said, "This will be the manner of the king that shall reign over you; he will take your sons and appoint them for himself, for his chariots, and to be his horsemen, and to ear his ground, and to reap his harvest, and to make his instruments of war. And he will take your daughters to be confectionaries, and to be cooks, and to be bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers and to his servants. And he will take your men-

(*s*) Ezek. 29:18-20. (*t*) Dan. 2:37, 38. (*v*) Dan. 5:18, 9.

servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep; and ye shall be his servants." (*w*) Certainly the kings would not do all this by "right," for they were excellently instructed by the law to observe all moderation; but it was called a "right" with respect to the people who were bound to obey, and were not at liberty to resist it. It was just as if Samuel had said, The cupidity of your kings will proceed to all these outrages, which it will not be your province to restrain; nothing will remain for you, but to receive their commands and to obey them.

XXVII. But the most remarkable and memorable passage of all is in the Prophecy of Jeremiah, which, though it is rather long, I shall readily quote, because it most clearly decides the whole question: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant. And all nations shall serve him, and his son, and his son's son, until the very time of his land come. And it shall come to pass, that the nation and kingdom which will not serve the same king of Babylon, that nation will I punish with the sword, and with the famine, and with the pestilence. Therefore serve the king of Babylon and live." (*x*) We see what great obedience and honour the Lord required to be rendered to that pestilent and cruel tyrant, for no other reason than because he possessed the kingdom; and it was by the heavenly decree that he was seated on the throne of the kingdom, and exalted to that regal majesty, which it was not lawful to violate. If we have this constantly present to our eyes and impressed

(*w*)1 I Sam. 8:11-17.

(*x*) Jer. 27:5-9, 12.

upon our hearts, that the most iniquitous kings are placed on their thrones by the same decree by which the authority of all kings is established, those seditious thoughts will never enter our minds, that a king is to be treated according to his merits, and that it is not reasonable for us to be subject to a king who does not on his part perform towards us those duties which his office requires.

XXVIII. In vain will any one object that this was a special command given to the Israelites. For we must observe the reason upon which the Lord founds it. He says, "I have given these lands to Nebuchadnezzar; therefore serve him and live." To whomsoever, therefore, a kingdom shall evidently be given, we have no room to doubt that subjection is due to him. And as soon as he exalts any person to royal dignity, he gives us a declaration of his pleasure that he shall reign. The Scripture contains general testimonies on this subject. Solomon says, "For the transgression of a land, many are the princes thereof." (y) Job says, "He looseth the bonds of kings," or divests them of their power; "and girdeth their loins with a girdle," (z) or restores them to their former dignity. This being admitted, nothing remains for us but to serve and live. The prophet Jeremiah likewise records another command of the Lord to his people: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace of it ye shall have peace." (a) Here, we see, the Israelites, after having been stripped of all their property, torn from their habitations, driven into exile, and forced into a miserable servitude, were commanded to pray for the prosperity of their conqueror; not in the same manner in which we are all commanded to pray for our persecutors; but that his kingdom might be preserved in safety and tranquillity, and that they might live in

(y) Prov 28:2. (z) Job 12:18. (a) Jer. 29:7.

prosperity under him. Thus David, after having been already designated as king by the ordination of God, and anointed with his holy oil, though he was unjustly persecuted by Saul, without having given him any cause of offence, nevertheless accounted the person of his pursuer sacred, because the Lord had consecrated it by the royal dignity. "And he said, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." Again: "Mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed." (b) Again: "Who can stretch forth his hand against the Lord's anointed, and be guiltless? As the Lord liveth, the Lord shall smite him; or his day shall come to die, or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed." (c)

XXIX. Finally, we owe these sentiments of affection and reverence to all our rulers, whatever their characters may be; which I the more frequently repeat, that we may learn not to scrutinize the persons themselves, but may be satisfied with knowing that they are invested by the will of the Lord with that function, upon which he has impressed an inviolable majesty. But it will be said, that rulers owe mutual duties to their subjects. That I have already confessed. But he who infers from this that obedience ought to be rendered to none but just rulers, is a very bad reasoner. For husbands owe mutual duties to their wives, and parents to their children. Now, if husbands and parents violate their obligations; if parents conduct themselves with discouraging severity and fastidious moroseness towards their children, whom they

(b) I Sam. 24:6, 11.

(c) I Sam. 26:9-11.

are forbidden to provoke to wrath; (*d*) if husbands despise and vex their wives, whom they are commanded to love and to spare as the weaker vessels; (*e*) does it follow that children should be less obedient to their parents, or wives to their husbands? They are still subject, even to those who are wicked and unkind. As it is incumbent on all, not to inquire into the duties of one another, but to confine their attention respectively to their own, this consideration ought particularly to be regarded by those who are subject to the authority of others. Wherefore, if we are inhumanly harassed by a cruel prince; if we are rapaciously plundered by an avaricious or luxurious one; if we are neglected by an indolent one; or if we are persecuted, on account of piety, by an impious and sacrilegious one,—let us first call to mind our transgressions against God, which he undoubtedly chastises by these scourges. Thus our impatience will be restrained by humility. Let us, in the next place, consider that it is not our province to remedy these evils, and that nothing remains for us, but to implore the aid of the Lord, in whose hand are the hearts of kings and the revolutions of kingdoms. It is “God” who “standeth in the congregation of the mighty,” and “judgeth among the gods;” (*f*) whose presence shall confound and crush all kings and judges of the earth who shall not have kissed his Son; (*g*) “that decree unrighteous decrees, to turn aside the needy from judgment, and to take away the right from the poor, that widows may be their prey, and that they may rob the fatherless.” (*h*)

XXX. And here is displayed his wonderful goodness, and power, and providence; for sometimes he raises up some of his servants as public avengers, and arms them with his commission to punish unrighteous domination,

(*d*) Eph. 6:1; Col. 3:21.

(*e*) Eph. 5:25; I Pet. 3:7.

(*f*) Ps. 82:1

(*g*) Ps. 2:10–12.

(*h*) Isa. 10:1, 2.

and to deliver from their distressing calamities a people who have been unjustly oppressed: sometimes he accomplishes this end by the fury of men who meditate and attempt something altogether different. Thus he liberated the people of Israel from the tyranny of Pharaoh by Moses; from the oppression of Chusan by Othniel; and from other yokes by other kings and judges. Thus he subdued the pride of Tyre by the Egyptians; the insolence of the Egyptians by the Assyrians; the haughtiness of the Assyrians by the Chaldeans; the confidence of Babylon by the Medes and Persians, after Cyrus had subjugated the Medes. The ingratitude of the kings of Israel and Judah, and their impious rebellion, notwithstanding his numerous favours, he repressed and punished, sometimes by the Assyrians, sometimes by the Babylonians. These were all the executioners of his vengeance, but not all in the same manner. The former, when they were called forth to the performance of such acts by a legitimate commission from God, in taking arms against kings, were not chargeable with the least violation of that majesty with which kings are invested by the ordination of God; but, being armed with authority from Heaven, they punished an inferior power by a superior one, as it is lawful for kings to punish their inferior officers. The latter, though they were guided by the hand of God in such directions as he pleased, and performed his work without being conscious of it, nevertheless contemplated in their hearts nothing but evil.

XXXI. But whatever opinion be formed of the acts of men, yet the Lord equally executed his work by them, when he broke the sanguinary sceptres of insolent kings, and overturned tyrannical governments. Let princes hear and fear. But, in the mean while, it behoves us to use the greatest caution, that we do not despise or violate that authority of magistrates, which is entitled to the

greatest veneration, which God has established by the most solemn commands, even though it reside in those who are most unworthy of it, and who, as far as in them lies, pollute it by their iniquity. For though the correction of tyrannical domination is the vengeance of God, we are not, therefore, to conclude that it is committed to us, who have received no other command than to obey and suffer. This observation I always apply to private persons. For if there be, in the present day, any magistrates appointed for the protection of the people and the moderation of the power of kings, such as were, in ancient times, the Ephori, who were a check upon the kings among the Lacedæmonians, or the popular tribunes upon the consuls among the Romans, or the Demarchi upon the senate among the Athenians; or with power such as perhaps is now possessed by the three estates in every kingdom when they are assembled; I am so far from prohibiting them, in the discharge of their duty, to oppose the violence or cruelty of kings, that I affirm, that if they connive at kings in their oppression of their people, such forbearance involves the most nefarious perfidy, because they fraudulently betray the liberty of the people, of which they know that they have been appointed protectors by the ordination of God.

XXXII. But in the obedience which we have shown to be due to the authority of governors, it is always necessary to make one exception, and that is entitled to our first attention,—that it do not seduce us from obedience to him, to whose will the desires of all kings ought to be subject, to whose decrees all their commands ought to yield, to whose majesty all their sceptres ought to submit. And, indeed, how preposterous it would be for us, with a view to satisfy men, to incur the displeasure of him on whose account we yield obedience to men! The Lord, therefore, is the King of kings; who, when he has opened

his sacred mouth, is to be heard alone, above all, for all, and before all; in the next place, we are subject to those men who preside over us; but no otherwise than in him. If they command any thing against him, it ought not to have the least attention; nor, in this case, ought we to pay any regard to all that dignity attached to magistrates; to which no injury is done when it is subjected to the unrivalled and supreme power of God. On this principle Daniel denied that he had committed any crime against the king in disobeying his impious decree; (*i*) because the king had exceeded the limits of his office, and had not only done an injury to men, but, by raising his arm against God, had degraded his own authority. On the other hand, the Israelites are condemned for having been too submissive to the impious edict of their king. For when Jeroboam had made his golden calves, in compliance with his will, they deserted the temple of God and revolted to new superstitions. Their posterity conformed to the decrees of their idolatrous kings with the same facility. The prophet severely condemns them for having "willingly walked after the commandment:" (*k*) so far is any praise from being due to the pretext of humility, with which courtly flatterers excuse themselves and deceive the unwary, when they deny that it is lawful for them to refuse compliance with any command of their kings; as if God had resigned his right to mortal men when he made them rulers of mankind; or as if earthly power were diminished by being subordinated to its author, before whom even the principalities of heaven tremble with awe. I know what great and present danger awaits this constancy, for kings cannot bear to be disregarded without the greatest indignation; and "the wrath of a king," says Solomon, "is as messengers of death." (*l*) But since this edict has been proclaimed by that ce-

(*i*) Dan. 6:22(*k*) Hos. 5:11.(*l*) Prov. 16:14.

lestial herald, Peter, "We ought to obey God rather than men," (*m*)—let us console ourselves with this thought, that we truly perform the obedience which God requires of us, when we suffer any thing rather than deviate from piety. And that our hearts may not fail us, Paul stimulates us with another consideration—that Christ has redeemed us at the immense price which our redemption cost him, that we may not be submissive to the corrupt desires of men, much less be slaves to their impiety. (*n*)

(*m*) Acts 5:29.

(*n*) I Cor. 7:23.

SHAKESPEARE ★ *King Lear*

9

WILLIAM SHAKESPEARE *is a person whose identity and activities are the subject of much controversy, although his plays are the best known in the English language. His date of birth is uncertain, but it is known that he was baptized at Stratford-on-Avon, England in 1564. About twenty years later he drifted to London where he found menial work in the theater. He became an actor and a playwright, although his acting was probably confined to minor roles. His earliest play may be dated 1591 and his latest 1613. King Lear was written and performed in 1606. That Shakespeare had some financial success is indicated by the fact that he purchased a large house in Stratford and made some investments. He died in 1616.*



SHAKESPEARE

The Tragedy of King Lear

number 9 *third year*

THE GREAT BOOKS FOUNDATION *Chicago*

The text, prepared specially for this edition, is based upon the first folio, with additions from the quartos.

The special contents of this edition are
copyright 1955 by THE GREAT BOOKS FOUNDATION

Printed in the United States of America



published and distributed by

THE GREAT BOOKS FOUNDATION

a non-profit corporation

37 South Wabash Avenue, Chicago 3, Illinois

The Tragedy of
KING LEAR

DRAMATIS PERSONÆ

LEAR, King of Britain

KING OF FRANCE

DUKE OF BURGUNDY

DUKE OF CORNWALL

DUKE OF ALBANY

EARL OF KENT

EARL OF GLOUCESTER

EDGAR, son to Gloucester

EDMUND, bastard son to Gloucester

CURAN, a courtier

Old Man, tenant to Gloucester

Doctor

Lear's Fool

OSWALD, Steward to Goneril

Captain employed by Edmund

Gentlemen

A Herald

Servants to Cornwall

GONERIL,	}	daughters to Lear
REGAN,		
CORDELIA,		

Knights attending on Lear, Officers, Messengers, Soldiers,
Attendants

The Tragedy of
KING LEAR

ACT I

SCENE I

Enter KENT, GLOUCESTER, and EDMUND.

KENT I thought the King had more affected the Duke of Albany than Cornwall.

GLOU It did always seem so to us; but now, in the division of the kingdom, it appears not which of the Dukes he values most, for qualities are so weighed that curiosity in neither can make choice of either's moiety.

KENT Is not this your son, my lord?

GLOU His breeding, sir, hath been at my charge. I have so often blushed to acknowledge him that now I am brazed to't.

KENT I cannot conceive you.

GLOU Sir, this young fellow's mother could; whereupon she grew round-wombed, and had indeed, sir, a son for her cradle ere she had a husband for her bed. Do you smell a fault?

KENT I cannot wish the fault undone, the issue of it being so proper.

GLOU But I have a son, sir, by order of law, some year elder than this, who yet is no dearer in my account. Though this knave came something saucily into the world before he was sent for, yet was his mother fair, there was good sport at his making, and the whoreson must be acknowledged. Do you know this noble gentleman, Edmund?

EDM No, my lord.

GLOU My Lord of Kent. Remember him hereafter as my honourable friend.

EDM My services to your lordship.

KENT I must love you, and sue to know you better.

EDM Sir, I shall study deserving.

GLOU He hath been out nine years, and away he shall again.

Sound a sennet.

The King is coming.

Enter one bearing a coronet; then LEAR; then the DUKES OF ALBANY and CORNWALL; next, GONERIL, REGAN, CORDELIA, with Followers.

LEAR Attend the lords of France and Burgundy, Gloucester.

GLOU I shall, my lord.

Exeunt [GLOUCESTER and EDMUND].

LEAR Meantime we shall express our darker purpose.
Give me the map there. Know that we have divided
In three our kingdom; and 'tis our fast intent
To shake all cares and business from our age,
Conferring them on younger strengths, while we
Unburthen'd crawl toward death. Our son of Cornwall,
And you, our no less loving son of Albany,
We have this hour a constant will to publish
Our daughters' several dowers, that future strife
May be prevented now. The princes, France and Burgundy,
Great rivals in our youngest daughter's love,
Long in our court have made their amorous sojourn,
And here are to be answer'd. Tell me, my daughters
(Since now we will divest us both of rule,
Interest of territory, cares of state),
Which of you shall we say doth love us most,
That we our largest bounty may extend
Where nature doth with merit challenge. Goneril,
Our eldest-born, speak first.

GON Sir, I love you more than word can wield the matter;
Dearer than eyesight, space, and liberty;

Beyond what can be valued, rich or rare;
No less than life, with grace, health, beauty, honour;
As much as child e'er lov'd, or father found;
A love that makes breath poor, and speech unable.
Beyond all manner of so much I love you.

COR [*aside*] What shall Cordelia speak? Love, and be silent.

LEAR Of all these bounds, even from this line to this,
With shadowy forests and with champains rich'd,
With plenteous rivers and wide-skirted meads,
We make thee lady. To thine and Albany's issues
Be this perpetual. What says our second daughter,
Our dearest Regan, wife of Cornwall? Speak.

REG I am made of that self metal as my sister,
And prize me at her worth. In my true heart
I find she names my very deed of love,
Only she comes too short, that I profess
Myself an enemy to all other joys
Which the most precious square of sense possesses,
And find I am alone felicitate
In your dear Highness' love.

COR [*aside*] Then poor Cordelia,
And yet not so, since I am sure my love's
More ponderous than my tongue.

LEAR To thee and thine hereditary ever
Remain this ample third of our fair kingdom,
No less in space, validity, and pleasure
Than that conferred on Goneril. Now, our joy,
Although our last and least; to whose young love
The vines of France and milk of Burgundy
Strive to be interested. What can you say to draw
A third more opulent than your sisters? Speak.

COR Nothing, my lord.

LEAR Nothing?

COR Nothing.

LEAR Nothing will come of nothing. Speak again.

COR Unhappy that I am, I cannot heave
My heart into my mouth. I love your Majesty

According to my bond, no more nor less.

LEAR How, how, Cordelia? Mend your speech a little,
Lest you may mar your fortunes.

COR Good my lord,
You have begot me, bred me, lov'd me; I
Return those duties back as are right fit,
Obey you, love you, and most honour you.
Why have my sisters husbands, if they say
They love you all? Haply, when I shall wed,
That lord whose hand must take my plight shall carry
Half my love with him, half my care, and duty.
Sure I shall never marry like my sisters,
To love my father all.

LEAR But goes thy heart with this?

COR Ay, good my lord.

LEAR So young, and so untender?

COR So young, my lord, and true.

LEAR Let it be so; thy truth then be thy dower!
For, by the sacred radiance of the sun,
The mysteries of Hecate and the night;
By all the operation of the orbs,
From whom we do exist, and cease to be,
Here I disclaim all my paternal care,
Propinquity and property of blood,
And as a stranger to my heart and me
Hold thee from this for ever. The barbarous Scythian,
Or he that makes his generation messes
To gorge his appetite, shall to my bosom
Be as well neighbour'd, pitied, and relieved
As thou my sometime daughter.

KENT Good my liege—

LEAR Peace, Kent,
Come not between the dragon and his wrath.
I lov'd her most, and thought to set my rest
On her kind nursery. Hence and avoid my sight!
So be my grave my peace, as here I give
Her father's heart from her! Call France; who stirs?

KENT Now by Apollo, King,
Thou swear'st thy gods in vain.

LEAR O vassal! miscreant!
[His hand on his sword.]

ALB, CORN Dear sir, forbear!

KENT Kill thy physician, and the fee bestow
Upon the foul disease. Revoke thy gift,
Or, whilst I can vent clamour from my throat,
I'll tell thee thou dost evil.

LEAR Hear me, recreant!
On thine allegiance, hear me!

Since thou hast sought to make us break our vows,
Which we durst never yet, and with strain'd pride
To come betwixt our sentences and our power,
Which nor our nature nor our place can bear,
Our potency made good, take thy reward:
Five days we do allot thee for provision
To shield thee from disasters of the world,
And on the sixth to turn thy hated back
Upon our kingdom. If, on the tenth day following,
Thy banished trunk be found in our dominions,
The moment is thy death. Away! By Jupiter,
This shall not be revok'd.

KENT Fare thee well, King. Since thus thou wilt appear,
Freedom lives hence, and banishment is here.
[To CORDELIA] The gods to their dear shelter take thee, maid,
That justly think'st, and hast most rightly said.
[To REGAN and GONERIL] And your large speeches, may your
deeds approve,
That good effects may spring from words of love!
Thus Kent, O princes, bids you all adieu;
He'll shape his old course in a country new. *Exit.*

*Flourish. Enter GLOUCESTER with FRANCE and BURGUNDY;
Attendants.*

GLOU Here's France and Burgundy, my noble lord.

LEAR My Lord of Burgundy,

BUR

I crave no more than hath your Highness offer'd,
Nor will you tender less?

LEAR

When she was dear to us, we did hold her so,
But now her price is fallen. Sir, there she stands.
If aught within that little seeming substance,
Or all of it, with our displeasure piec'd,
And nothing more, may fitly like your Grace,
She's there, and she is yours.

BUR

LEAR Will you, with those infirmities she owes,

BUR

Election makes not up on such conditions.

LEAR Then leave her, sir, for by the power that made me

tell you all her wealth. [To FRANCE] For you, great King,

FRANCE

That she, that even but now was your best object,
The argument of your praise, balm of your age,
Most best, most dearest, should in this trice of time
Commit a thing so monstrous to dismantle
So many folds of favour! Sure her offence
Must be of such unnatural degree
That monsters it! Or your fore-vouched affection

Fall'n into taint; which to believe of her
Must be a faith that reason without miracle
Should never plant in me.

COR I yet beseech your Majesty,
If for I want that glib and oily art
To speak and purpose not, since what I well intend,
I'll do't before I speak—that you make known
It is no vicious blot, murther, or foulness,
No unchaste action or dishonoured step,
That hath depriv'd me of your grace and favour;
But even for want of that, for which I am richer,
A still-soliciting eye, and such a tongue
As I am glad I have not, though not to have it
Hath lost me in your liking.

LEAR Better thou
Hadst not been born than not t'have pleas'd me better.

FRANCE Is it but this—a tardiness in nature
Which often leaves the history unspoke
That it intends to do? My Lord of Burgundy,
What say you to the lady? Love's not love
When it is mingled with regards that stands
Aloof from th'entire point. Will you have her?
She is herself a dowry.

BUR Royal King,
Give but that portion which yourself proposed,
And here I take Cordelia by the hand,
Duchess of Burgundy.

LEAR Nothing. I have sworn; I am firm.

BUR I am sorry then you have so lost a father
That you must lose a husband.

COR Peace be with Burgundy!
Since that respects of fortune are his love,
I shall not be his wife.

FRANCE Fairest Cordelia, that art most rich, being poor,
Most choice, forsaken, and most lov'd, despis'd,
Thee and thy virtues here I seize upon,
Be it lawful I take up what's cast away.

Gods, gods! 'tis strange that from their cold'st neglect
My love should kindle to inflam'd respect.
Thy dowerless daughter, King, thrown to my chance,
Is queen of us, of ours, and our fair France!
Not all the dukes of waterish Burgundy
Can buy this unpriz'd precious maid of me.
Bid them farewell, Cordelia, though unkind;
Thou lovest here, a better where to find.

LEAR Thou hast her, France; let her be thine; for we
Have no such daughter, nor shall ever see
That face of hers again. Therefore be gone
Without our grace, our love, our benison.
Come, noble Burgundy.

Flourish. Exeunt LEAR, BURGUNDY, [CORNWALL, ALBANY,
GLOUCESTER, and Attendants].

FRANCE Bid farewell to your sisters.

COR The jewels of our father, with wash'd eyes
Cordelia leaves you. I know you what you are,
And like a sister am most loath to call
Your faults as they are named. Love well our father!
To your professed bosoms I commit him;
But yet, alas, stood I within his grace
I would prefer him to a better place!
So farewell to you both.

GON Prescribe not us our duty.

REG Let your study
Be to content your lord, who hath receiv'd you
At fortune's alms. You have obedience scanted,
And well are worth the want that you have wanted.

COR Time shall unfold what plighted cunning hides,
Who covers faults, at last with shame derides!
Well may you prosper.

FRANCE Come, my fair Cordelia.

Exeunt FRANCE and CORDELIA.

GON Sister, it is not little I have to say of what most nearly
appertains to us both. I think our father will hence to-night.

REG That's most certain, and with you; next month with us.

GON You see how full of changes his age is; the observation we have made of it hath been little. He always lov'd our sister most, and with what poor judgment he hath now cast her off appears too grossly.

REG 'Tis the infirmity of his age; yet he hath ever but slenderly known himself.

GON The best and soundest of his time hath been but rash; then must we look from his age to receive not alone the imperfections of long-ingrafted condition, but therewithal the unruly waywardness that infirm and choleric years bring with them.

REG Such unconstant starts are we like to have from him as this of Kent's banishment.

GON There is further compliment of leave-taking between France and him; pray you let us hit together: if our father carry authority with such dispositions as he bears, this last surrender of his will but offend us.

REG We shall further think of it.

GON We must do something, and i'th'heat.

Exeunt.

SCENE II

Enter [EDMUND the] Bastard solus, [with a letter].

EDM Thou, Nature, art my goddess; to thy law
My services are bound. Wherefore should I
Stand in the plague of custom, and permit
The curiosity of nations to deprive me,
For that I am some twelve or fourteen moonshines
Lag of a brother? Why bastard? wherefore base?
When my dimensions are as well compact,
My mind as generous, and my shape as true,
As honest madam's issue? Why brand they us
With base? with baseness? bastardy? base, base?
Who, in the lusty stealth of nature, take
More composition and fierce quality

Than doth within a dull, stale, tired bed
Go to th'creating a whole tribe of fops
Got 'tween asleep and wake? Well then,
Legitimate Edgar, I must have your land.
Our father's love is to the bastard Edmund
As to th'legitimate. Fine word: Legitimate.
Well, my legitimate, if this letter speed,
And my invention thrive, Edmund the base
Shall top th'legitimate. I grow, i prosper:
Now, gods, stand up for bastards!

Enter GLOUCESTER.

GLOU Kent banish'd thus? and France in choler parted?
And the King gone to-night? subscrib'd his power?
Confined to exhibition? All this done
Upon the gad? Edmund, how now? What news?

EDM So please your lordship, none. [*Puts up the letter.*]

GLOU Why so earnestly seek you to put up that letter?

EDM I know no news, my lord.

GLOU What paper were you reading?

EDM Nothing, my lord.

GLOU No? What needed then that terrible dispatch of it into
your pocket? The quality of nothing hath not such need to hide
itself. Let's see. Come, if it be nothing, I shall not need
spectacles.

EDM I beseech you, sir, pardon me. It is a letter from my
brother that I have not all o'er-read; and for so much as I have
perus'd, I find it not fit for your o'erlooking.

GLOU Give me the letter, sir.

EDM I shall offend either to detain or give it. The contents,
as in part I understand them, are to blame.

GLOU Let's see, let's see.

EDM I hope, for my brother's justification, he wrote this but
as an essay or taste of my virtue.

GLOU [*reads*] "This policy and reverence of age makes the
world bitter to the best of our time; keeps our fortunes from us

till our oldness cannot relish them. I begin to find an idle and fond bondage in the oppression of aged tyranny, who sways, not as it hath power, but as it is suffered. Come to me, that of this I may speak more. If our father would sleep till I wak'd him, you should enjoy half his revenue for ever, and live the beloved of your brother,

EDGAR."

Hum! Conspiracy? 'Sleep till I wak'd him, you should enjoy half his revenue.' My son Edgar! Had he a hand to write this? a heart and brain to breed it in? When came this to you? Who brought it?

EDM It was not brought me, my lord: there's the cunning of it. I found it thrown in at the casement of my closet.

GLOU You know the character to be your brother's?

EDM If the matter were good, my lord, I durst swear it were his; but in respect of that, I would fain think it were not.

GLOU It is his!

EDM It is his hand, my lord; but I hope his heart is not in the contents.

GLOU Has he never before sounded you in this business?

EDM Never, my lord. But I have heard him oft maintain it to be fit that, sons at perfect age and fathers declined, the father should be as ward to the son, and the son manage his revenue.

GLOU O villain, villain! His very opinion in the letter! Abhorred villain, unnatural, detested, brutish villain! worse than brutish! Go, sirrah, seek him; I'll apprehend him. Abominable villain! Where is he?

EDM I do not well know, my lord. If it shall please you to suspend your indignation against my brother till you can derive from him better testimony of his intent, you should run a certain course; where, if you violently proceed against him, mistaking his purpose, it would make a great gap in your own honour and shake in pieces the heart of his obedience. I dare pawn down my life for him that he hath writ this to feel my affection to your honour, and to no other pretence of danger.

GLOU Think you so?

EDM If your honour judge it meet, I will place you where you shall hear us confer of this, and by an auricular assurance have your satisfaction; and that without any further delay than this very evening.

GLOU He cannot be such a monster.

EDM Nor is not, sure.

GLOU To his father, that so tenderly and entirely loves him. Heaven and earth! Edmund, seek him out; wind me into him, I pray you; frame the business after your own wisdom. I would unstate myself to be in a due resolution.

EDM I will seek him, sir, presently; convey the business as I shall find means, and acquaint you withal.

GLOU These late eclipses in the sun and moon portend no good to us. Though the wisdom of nature can reason it thus and thus, yet nature finds itself scourg'd by the sequent effects. Love cools, friendship falls off, brothers divide. In cities, mutinies; in countries, discord; in palaces, treason; and the bond crack'd 'twixt son and father. This villain of mine comes under the prediction: there's son against father; the King falls from bias of nature: there's father against child. We have seen the best of our time. Machinations, hollowness, treachery, and all ruinous disorders follow us disquietly to our graves. Find out this villain, Edmund; it shall lose thee nothing; do it carefully. And the noble and true-hearted Kent banished; his offence, honesty! 'Tis strange.

Exit.

EDM This is the excellent foppery of the world that when we are sick in fortune, often the surfeit of our own behaviour, we make guilty of our disasters the sun, the moon, and the stars; as if we were villains on necessity; fools by heavenly compulsion; knaves, thieves, and teachers by spherical predominance; drunkards, liars, and adulterers by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on. An admirable evasion of whoremaster man, to lay his goatish disposition to the charge of a star! My father compounded with my mother under the Dragon's Tail,

and my nativity was under Ursa Major, so that it follows I am rough and lecherous. Fut! I should have been that I am, had the maidenliest star in the firmament twinkled on my bastardizing. Edgar—

Enter EDGAR.

And pat he comes, like the catastrophe of the old comedy! My cue is villanous melancholy, with a sigh like Tom o' Bedlam. O these eclipses do portend these divisions. Fa, sol, la, mi.

EDG How now, brother Edmund? What serious contemplation are you in?

EDM I am thinking, brother, of a prediction I read this other day, what should follow these eclipses.

EDG Do you busy yourself with that?

EDM I promise you, the effects he writes of succeed unhappily; as of unnaturalness between the child and the parent; death, dearth, dissolutions of ancient amities; divisions in state, menaces and maledictions against king and nobles; needless diffidences, banishment of friends, dissipation of cohorts, nuptial breaches, and I know not what.

EDG How long have you been a sectary astronomical?

EDM Come, come! When saw you my father last?

EDG The night gone by.

EDM Spake you with him?

EDG Ay, two hours together.

EDM Parted you in good terms? Found you no displeasure in him by word nor countenance?

EDG None at all.

EDM Bethink yourself wherein you may have offended him; and at my entreaty forbear his presence until some little time hath qualified the heat of his displeasure, which at this instant so rageth in him that with the mischief of your person it would scarcely allay.

EDG Some villain hath done me wrong.

EDM That's my fear. I pray you have a continent forbearance till the speed of his rage goes slower; and, as I say, retire

with me to my lodging, from whence I will fitly bring you to hear my lord speak. Pray ye, go; there's my key. If you do stir abroad, go arm'd.

EDG Arm'd, brother?

EDM Brother, I advise you to the best. I am no honest man if there be any good meaning toward you. I have told you what I have seen and heard; but faintly, nothing like the image and horror of it. Pray you, away!

EDG Shall I hear from you anon?

EDM I do serve you in this business.

Exit EDGAR.

A credulous father, and a brother noble,
Whose nature is so far from doing harms
That he suspects none, on whose foolish honesty
My practices ride easy; I see the business.
Let me, if not by birth, have lands by wit;
All with me's meet that I can fashion fit.

Exit.

SCENE III

Enter GONERIL, and Steward [OSWALD].

GON Did my father strike my gentleman for chiding of his fool?

OSW Ay, madam.

GON By day and night he wrongs me. Every hour
He flashes into one gross crime or other
That sets us all at odds. I'll not endure it!
His knights grow riotous, and himself upbraids us
On every trifle. When he returns from hunting
I will not speak with him; say I am sick.
If you come slack of former services,
You shall do well; the fault of it I'll answer.

OSW He's coming, madam; I hear him.

GON Put on what weary negligence you please,

You and your fellows; I'd have it come to question.
If he distaste it, let him to our sister,
Whose mind and mine, I know, in that are one,
Not to be overrul'd. Idle old man,
That still would manage those authorities
That he hath given away! Now, by my life,
Old fools are babes again, and must be us'd
With checks as flatteries, when they are seen abus'd.
Remember what I have said.

OSW

Very well, madam.

GON And let his knights have colder looks among you;
What grows of it, no matter. Advise your fellows so.
I would breed from hence occasions, and I shall,
That I may speak. I'll write straight to my sister
To hold my very course. Prepare for dinner.

Exeunt.

SCENE IV

Enter KENT, [disguised].

KENT If but as well I other accents borrow,
That can my speech defuse, my good intent
May carry through itself to that full issue
For which I raz'd my likeness. Now, banisht Kent,
If thou canst serve where thou dost stand condemn'd,
So may it come, thy master, whom thou lov'st,
Shall find thee full of labours.

Horns within. Enter LEAR, [Knights,] and Attendants.

LEAR Let me not stay a jot for dinner; go get it ready. [*Exit an attendant.*] How now? What art thou?

KENT A man, sir.

LEAR What dost thou profess? What wouldst thou with us?

KENT I do profess to be no less than I seem, to serve him

truly that will put me in trust, to love him that is honest, to converse with him that is wise and says little, to fear judgment, to fight when I cannot choose, and to eat no fish.

LEAR What art thou?

KENT A very honest-hearted fellow, and as poor as the King.

LEAR If thou be'st as poor for a subject as he's for a king, thou art poor enough. What wouldst thou?

KENT Service.

LEAR Who wouldst thou serve?

KENT You.

LEAR Dost thou know me, fellow?

KENT No, sir, but you have that in your countenance which I would fain call master.

LEAR What's that?

KENT Authority.

LEAR What services canst thou do?

KENT I can keep honest counsel, ride, run, mar a curious tale in telling it and deliver a plain message bluntly. That which ordinary men are fit for, I am qualified in, and the best of me is diligence.

LEAR How old art thou?

KENT Not so young, sir, to love a woman for singing, nor so old to dote on her for anything. I have years on my back forty-eight.

LEAR Follow me; thou shalt serve me, if I like thee no worst after dinner. I will not part from thee yet. Dinner, ho, dinner! Where's my knave? my fool? Go you and call my fool hither. [*Exit an attendant. Enter OSWALD.*] You, you, sirrah, where's my daughter?

OSW So please you—

Exit.

LEAR What says the fellow there? Call the clotpoll back! [*Exit a KNIGHT.*] Where's my fool, ho? I think the world's asleep. [*Re-enter KNIGHT.*] How now? Where's that mongrel?

KNIGHT He says, my lord, your daughter is not well.

LEAR Why came not the slave back to me when I call'd him?

KNIGHT Sir, he answered me in the roundest manner, he would not.

LEAR He would not?

KNIGHT My lord, I know not what the matter is, but to my judgment your Highness is not entertain'd with that ceremonious affection as you were wont. There's a great abatement of kindness appears as well in the general dependants as in the Duke himself also and your daughter.

LEAR Ha! say'st thou so?

KNIGHT I beseech you pardon me, my lord, if I be mistaken; for my duty cannot be silent when I think your Highness wrong'd.

LEAR Thou but rememberest me of mine own conception. I have perceived a most faint neglect of late, which I have rather blamed as mine own jealous curiosity than as a very pretence and purpose of unkindness; I will look further into't. But where's my fool? I have not seen him this two days.

KNIGHT Since my young lady's going into France, sir, the fool hath much pined away.

LEAR No more of that; I have noted it well. Go you and tell my daughter I would speak with her. [*Exit KNIGHT.*] Go you, call hither my fool. [*Exit an attendant. Enter OSWALD.*] Oh! You, sir, you! Come you hither, sir. Who am I, sir?

OSW My lady's father.

LEAR 'My lady's father'? My lord's knave! You whoreson dog! You slave! You cur!

OSW I am none of these, my lord; I beseech your pardon.

LEAR Do you bandy looks with me, you rascal?

[*Striking him.*]

OSW I'll not be stricken, my lord.

KENT Nor tripped neither, you base football player.

[*Tripping him up.*]

LEAR I thank thee, fellow. Thou serv'st me, and I'll love thee.

KENT Come, sir, arise, away! I'll teach you differences. Away, away! If you will measure your lubber's length again, tarry; but away! Go to! Have you wisdom? So.

[*Pushing him out.*]

LEAR Now, my friendly knave, I thank thee. There's earnest of thy service.
[Giving money.]

Enter FOOL.

FOOL Let me hire him too. Here's my coxcomb.

[Offering KENT *his cap.*]

LEAR How now, my pretty knave? How dost thou?

FOOL Sirrah, you were best take my coxcomb.

KENT Why, fool?

FOOL Why? For taking one's part that's out of favour. Nay, an thou canst not smile as the wind sits, thou'lt catch cold shortly. There, take my coxcomb! Why, this fellow has banished two on's daughters, and did the third a blessing against his will. If thou follow him, thou must needs wear my coxcomb.—How now, nuncle? Would I had two coxcombs and two daughters!

LEAR Why, my boy?

FOOL If I gave them all my living, I'd keep my coxcombs myself. There's mine: beg another of thy daughters.

LEAR Take heed, sirrah; the whip!

FOOL Truth's a dog must to kennel; he must be whipped out, when Lady the brach may stand by th' fire and stink.

LEAR A pestilent gall to me!

FOOL Sirrah, I'll teach thee a speech.

LEAR Do.

FOOL Mark it, nuncle.

“Have more than thou showest,
Speak less than thou knowest,
Lend less than thou owest,
Ride more than thou goest,
Learn more than thou trowest,
Set less than thou throwest;
Leave thy drink and thy whore,
And keep in-a-door,
And thou shalt have more
Than two tens to a score.”

KENT This is nothing, fool.

FOOL Then 'tis like the breath of an unfeed lawyer—you gave me nothing for't. Can you make no use of nothing, nuncle?

LEAR Why, no, boy. Nothing can be made out of nothing.

FOOL [*to KENT*] Prithee tell him, so much the rent of his land comes to. He will not believe a fool.

LEAR A bitter fool!

FOOL Dost thou know the difference, my boy, between a bitter fool and a sweet one?

LEAR No, lad; teach me.

FOOL "That lord that counsell'd thee
 To give away thy land,
 Come place him here by me—
 Do thou for him stand.
 The sweet and bitter fool
 Will presently appear;
 The one in motley here,
 The other found out there."

LEAR Dost thou call me fool, boy?

FOOL All thy other titles thou hast given away; that thou wast born with.

KENT This is not altogether fool, my lord.

FOOL No, faith, lords and great men will not let me. If I had a monopoly out, they would have part on't. And ladies too, they will not let me have all the fool to myself; they'll be snatching. Give me an egg, nuncle, and I'll give thee two crowns.

LEAR What two crowns shall they be?

FOOL Why, after I have cut the egg i' th' middle and eat up the meat, the two crowns of the egg. When thou clovest thy crown i' th' middle and gav'st away both parts, thou bor'st thine ass on thy back o'er the dirt. Thou hadst little wit in thy bald crown when thou gav'st thy golden one away. If I speak like myself in this, let him be whipt that first finds it so. [*Sings*]

 "Fools had ne'er less grace in a year,
 For wise men are grown foppish,

And know not how their wits to wear,
Their manners are so apish."

LEAR When were you wont to be so full of songs, sirrah?

FOOL I have used it, nuncle, ever since thou mad'st thy daughters thy mother, for when thou gav'st them the rod, and put'st down thine own breeches, [*Sings*]

"Then they for sudden joy did weep,
And I for sorrow sung,
That such a king should play bo-peep
And go the fools among."

Prithee, nuncle, keep a schoolmaster that can teach thy fool to lie. I would fain learn to lie.

LEAR An you lie, sirrah, we'll have you whipt.

FOOL I marvel what kin thou and thy daughters are. They'll have me whipt for speaking true; thou'lt have me whipt for lying; and sometimes I am whipt for holding my peace. I had rather be any kind o' thing than a fool; and yet I would not be thee, nuncle. Thou hast pared thy wit o' both sides, and left nothing i' th' middle. Here comes one o' the parings.

Enter GONERIL.

LEAR How now, daughter? What makes that frontlet on? Methinks you are too much o' late i' th' frown.

FOOL Thou wast a pretty fellow when thou hadst no need to care for her frowning; now thou art an O without a figure. I am better than thou art now; I am a fool, thou art nothing. [*To GONERIL*] Yes, forsooth, I will hold my tongue. So your face bids me, though you say nothing. Mum, mum!

"He that keeps nor crust nor crumb,
Weary of all, shall want some."

[*Pointing at LEAR*] That's a sheal'd peascod.

GON Not only, sir, this your all-licens'd fool,
But other of your insolent retinue
Do hourly carp and quarrel, breaking forth

In rank and not-to-be-endur'd riots. Sir,
I had thought, by making this well known unto you,
To have found a safe redress; but now grow fearful,
By what yourself, too, late have spoke and done,
That you protect this course, and put it on
By your allowance; which if you should, the fault
Would not scape censure, nor the redresses sleep,
Which, in the tender of a wholesome weal,
Might in their working do you that offence
Which else were shame, that then necessity
Will call discreet proceeding.

FOOL For you know, nuncle,

“The hedge-sparrow fed the cuckoo so long
That it had it head bit off by it young.”

So out went the candle, and we were left darkling.

LEAR Are you our daughter?

GON Come, sir,

I would you would make use of your good wisdom,
Whereof I know you are fraught, and put away
These dispositions which of late transport you
From what you rightly are.

FOOL May not an ass know when the cart draws the horse?
Whoop, Jug, I love thee!

LEAR Doth any here know me? This is not Lear.
Doth Lear walk thus? speak thus? Where are his eyes?
Either his notion weakens, his discernings
Are lethargied. Ha, waking? 'Tis not so!
Who is it that can tell me who I am?

FOOL Lear's shadow.

LEAR I would learn that, for by the marks of sovereignty,
knowledge, and reason, I should be false persuaded I had
daughters.

FOOL Which they will make an obedient father.

LEAR Your name, fair gentlewoman?

GON This admiration, sir, is much o' th' savour
Of other your new pranks. I do beseech you

To understand my purposes aright:
As you are old and reverend, you should be wise.
Here do you keep a hundred knights and squires;
Men so disorder'd, so debosh'd, and bold
That this our court, infected with their manners,
Shows like a riotous inn. Epicurism and lust
Make it more like a tavern or a brothel
Than a grac'd palace. The shame itself doth speak
For instant remedy. Be then desir'd
By her, that else will take the thing she begs,
A little to disquantity your train,
And the remainders that shall still depend
To be such men as may besort your age,
Which know themselves, and you.

LEAR

Darkness, and devils!

Saddle my horses! call my train together!
Degenerate bastard! I'll not trouble thee;
Yet have I left a daughter.

GON You strike my people, and your disorder'd rabble
Make servants of their betters.

Enter ALBANY.

LEAR Woe, that too late repents! O, sir, are you come?
Is it your will? Speak, sir! Prepare my horses.
Ingratitude, thou marble-hearted fiend,
More hideous when thou show'st thee in a child
Than the sea-monster!

ALB

Pray, sir, be patient.

LEAR [*to GONERIL*] Detested kite, thou liest!
My train are men of choice and rarest parts,
That all particulars of duty know
And in the most exact regard support
The worships of their name. O most small fault,
How ugly didst thou in Cordelia show,
Which, like an engine, wrencht my frame of nature
From the fixed place; drew from my heart all love

And added to the gall. O Lear, Lear, Lear!
Beat at this gate that let thy folly in [Strikes his head.]
And thy dear judgment out! Go, go, my people.

ALB My lord, I am guiltless, as I am ignorant
Of what hath moved you.

LEAR It may be so, my lord.
Hear, Nature, hear, dear goddess, hear!
Suspend thy purpose, if thou didst intend
To make this creature fruitful;
Into her womb convey sterility!
Dry up in her the organs of increase,
And from her derogate body never spring
A babe to honour her! If she must teem,
Create her child of spleen, that it may live
And be a thwart disnatur'd torment to her!
Let it stamp wrinkles in her brow of youth,
With cadent tears fret channels in her cheeks,
Turn all her mother's pains and benefits
To laughter and contempt, that she may feel
How sharper than a serpent's tooth it is
To have a thankless child!—Away, away!

Exit.

ALB Now, gods that we adore, whereof comes this?

GON Never afflict yourself to know more of it,
But let his disposition have that scope
That dotage gives it.

Enter LEAR.

LEAR What, fifty of my followers at a clap!
Within a fortnight!

ALB What's the matter, sir?

LEAR I'll tell thee. [To GONERIL] Life and death! I am
asham'd

That thou hast power to shake my manhood thus;
That these hot tears, which break from me perforce,
Should make thee worth them. Blasts and fogs upon thee!
Th' untented woundings of a father's curse

Pierce every sense about thee! Old fond eyes,
Beweep this cause again, I'll pluck ye out,
And cast you, with the waters that you loose,
To temper clay. Ha, is it come to this?
Let it be so: I have another daughter,
Who I am sure is kind and comfortable.
When she shall hear this of thee, with her nails
She'll flay thy wolvisish visage. Thou shalt find
That I'll resume the shape which thou dost think
I have cast off for ever. Thou shalt, I warrant thee.

Exeunt [LEAR, KENT, and Attendants].

GON Do you mark that, my lord?

ALB I cannot be so partial, Goneril,
To the great love I bear you—

GON Pray you, content. What, Oswald, ho!
[*To the Fool*] You, sir, more knave than fool, after your master!

FOOL Nuncle Lear, nuncle Lear, tarry! Take the fool with
thee.

“A fox, when one has caught her,
And such a daughter,
Should sure to the slaughter,
If my cap would buy a halter.
So the fool follows after.”

Exit.

GON This man hath had good counsel! A hundred knights?
'Tis politic and safe to let him keep
At point a hundred knights; yes, that on every dream,
Each buzz, each fancy, each complaint, dislike,
He may enguard his dotage with their powers
And hold our lives in mercy.—Oswald, I say!

ALB Well, you may fear too far.

GON Safer than trust too far.

Let me still take away the harms I fear,
Not fear still to be taken. I know his heart.
What he hath utter'd I have writ my sister.
If she sustain him and his hundred knights,
When I have show'd th'unfitness—

Enter Steward [OSWALD].

How now, Oswald!

What, have you writ that letter to my sister?

OSW Ay, madam.

GON Take you some company, and away to horse!
Inform her full of my particular fear;
And thereto add such reasons of your own
As may compact it more. Get you gone,
And hasten your return. [*Exit OSWALD.*] No, no, my lord,
This milky gentleness and course of yours,
Though I condemn it not, yet, under pardon,
You are much more at task for want of wisdom
Than prais'd for harmful mildness.

ALB How far your eyes may pierce I cannot tell;
Striving to better, oft we mar what's well.

GON Nay then—

ALB Well, well; th'event.

Exeunt.

SCENE V

Enter LEAR, KENT, Gentleman and FOOL.

LEAR Go you before to Gloucester with these letters; acquaint my daughter no further with anything you know than comes from her demand out of the letter. If your diligence be not speedy, I shall be there afore you.

KENT I will not sleep, my lord, till I have delivered your letter. *Exit.*

FOOL If a man's brains were in's heels, were't not in danger of kibes?

LEAR Ay, boy.

FOOL Then I prithee be merry; thy wit shall not go slipshod.

LEAR Ha, ha, ha!

FOOL Shalt see thy other daughter will use thee kindly, for

though she's as like this as a crab's like an apple, yet I can tell what I can tell.

LEAR What canst tell, boy?

FOOL She'll taste as like this as a crab does to a crab. Thou canst tell why one's nose stands i'th' middle on's face?

LEAR No.

FOOL Why, to keep one's eyes of either side's nose, that what a man cannot smell out, 'a may spy into.

LEAR I did her wrong.

FOOL Canst tell how an oyster makes his shell?

LEAR No.

FOOL Nor I neither; but I can tell why a snail has a house.

LEAR Why?

FOOL Why, to put's head in, not to give it away to his daughters, and leave his horns without a case.

LEAR I will forget my nature. So kind a father!—Be my horses ready? [Exit Gentleman.]

FOOL Thy asses are gone about 'em. The reason why the seven stars are no moe than seven is a pretty reason.

LEAR Because they are not eight?

FOOL Yes indeed. Thou wouldst make a good fool.

LEAR To tak't again perforce! Monster ingratitude!

FOOL If thou wert my fool, nuncle, I'd have thee beaten for being old before thy time.

LEAR How's that?

FOOL Thou shouldst not have been old till thou hadst been wise.

LEAR O, let me not be mad, not mad, sweet heaven!
Keep me in temper; I would not be mad! [Enter Gentleman.]
How now! Are the horses ready?

GENT Ready, my lord.

LEAR Come, boy.

FOOL She that's a maid now, and laughs at my departure,
Shall not be a maid long, unless things be cut shorter.

Exeunt.

ACT II

SCENE I

Enter Bastard [EDMUND], and CURAN, meeting.

EDM Save thee, Curan.

CUR And you, sir. I have been with your father, and given him notice that the Duke of Cornwall and Regan his Duchess will be here with him this night.

EDM How comes that?

CUR Nay, I know not. You have heard of the news abroad—I mean the whispered ones, for they are yet but ear-kissing arguments?

EDM Not I. Pray you, what are they?

CUR Have you heard of no likely wars toward 'twixt the two Dukes of Cornwall and Albany?

EDM Not a word.

CUR You may do, then, in time. Fare you well, sir. *Exit.*

EDM The Duke be here to-night? The better! best! This weaves itself perforce into my business. My father hath set guard to take my brother; And I have one thing, of a queasy question, Which I must act. Briefness and fortune, work! Brother, a word! Descend! Brother, I say!

Enter EDGAR.

My father watches. O sir, fly this place;
Intelligence is given where you are hid;
You have now the good advantage of the night.
Have you not spoken 'gainst the Duke of Cornwall?
He's coming hither, now i'th' night, i'th' haste,

And Regan with him. Have you nothing said
Upon his party 'gainst the Duke of Albany?
Advise yourself.

EDG I am sure on't, not a word.

EDM I hear my father coming. Pardon me,
In cunning I must draw my sword upon you;
Draw, seem to defend yourself; now quit you well.—
Yield! Come before my father. Light, ho, here!
Fly, brother.—Torches, torches!—So farewell.

Exit EDGAR.

Some blood drawn on me would beget opinion
Of my more fierce endeavour. [*Stabs his arm.*] I have seen
drunkards
Do more than this in sport.—Father, father!—
Stop, stop! No help?

Enter GLOUCESTER, and Servants with torches.

GLOU Now, Edmund, where's the villain?

EDM Here stood he in the dark, his sharp sword out,
Mumbling of wicked charms, conjuring the moon
To stand auspicious mistress.

GLOU But where is he?

EDM Look, sir, I bleed.

GLOU Where is the villain, Edmund?

EDM Fled this way, sir. When by no means he could—

GLOU Pursue him, ho! Go after. [*Exeunt some Servants.*]

By no means what?

EDM Persuade me to the murder of your lordship;
But that I told him the revenging gods
'Gainst parricides did all their thunders bend,
Spoke with how manifold and strong a bond
The child was bound to th' father—sir, in fine,
Seeing how loathly opposite I stood
To his unnatural purpose, in fell motion,
With his prepared sword, he charges home
My unprovided body, latch'd mine arm;

And when he saw my best alarum'd spirits,
Bold in the quarrel's right, rous'd to th'encounter,
Or whether gasted by the noise I made,
Full suddenly he fled.

GLOU Let him fly far.

Not in this land shall he remain uncaught;
And found—dispatch. The noble Duke my master,
My worthy arch and patron, comes to-night.
By his authority I will proclaim it,
That he which finds him shall deserve our thanks,
Bringing the murderous coward to the stake;
He that conceals him, death.

EDM When I dissuaded him from his intent
And found him pight to do it, with curst speech
I threaten'd to discover him. He replied,
'Thou unpossessing bastard, dost thou think,
If I would stand against thee, would the reposal
Of any trust, virtue, or worth in thee
Make thy words faith'd? No. What I should deny
(As this I would, ay, though thou didst produce
My very character), I'd turn it all
To thy suggestion, plot, and damned practice;
And thou must make a dullard of the world,
If they not thought the profits of my death
Were very pregnant and potential spurs
To make thee seek it.'

GLOU O strange and fastened villain,
Would he deny his letter? I never got him.

Tucket within.

Hark, the Duke's trumpets! I know not why he comes.
All ports I'll bar; the villain shall not scape;
The Duke must grant me that. Besides, his picture
I will send far and near, that all the kingdom
May have due note of him; and of my land,
Loyal and natural boy, I'll work the means
To make thee capable.

Enter CORNWALL, REGAN, and Attendants.

CORN How now, my noble friend? Since I came hither
(Which I can call but now) I have heard strange news.

REG If it be true, all vengeance comes too short
Which can pursue th'offender. How dost, my lord?

GLOU O madam, my old heart is crackt, it's crackt!

REG What, did my father's godson seek your life?
He whom my father nam'd? your Edgar?

GLOU O lady, lady, shame would have it hid!

REG Was he not companion with the riotous knights
That tended upon my father?

GLOU I know not, madam. 'Tis too bad, too bad!

EDM Yes, madam, he was of that consort.

REG No marvel, then, though he were ill affected.
'Tis they have put him on the old man's death,
To have th'expense and waste of his revenues.
I have this present evening from my sister
Been well inform'd of them, and with such cautions
That, if they come to sojourn at my house,
I'll not be there.

CORN Nor I, assure thee, Regan.
Edmund, I hear that you have shown your father
A childlike office.

EDM It was my duty, sir.

GLOU He did bewray his practice, and receiv'd
This hurt you see, striving to apprehend him.

CORN Is he pursued?

GLOU Ay, my good lord.

CORN If he be taken, he shall never more
Be fear'd of doing harm. Make your own purpose,
How in my strength you please. For you, Edmund,
Whose virtue and obedience doth this instant
So much commend itself, you shall be ours.
Natures of such deep trust we shall much need;
You we first seize on.

EDM I shall serve you, sir,
Truly, however else.

GLOU For him I thank your Grace.

CORN You know not why we came to visit you—

REG Thus out of season, threading dark-eyed night.
Occasions, noble Gloucester, of some poise,
Wherein we must have use of your advice.
Our father he hath writ, so hath our sister,
Of differences, which I best thought it fit
To answer from our home; the several messengers
From hence attend dispatch. Our good old friend,
Lay comforts to your bosom, and bestow
Your needful counsel to our businesses,
Which craves the instant use.

GLOU I serve you, madam.
Your Graces are right welcome.

Exeunt. Flourish.

SCENE II

Enter KENT and Steward [OSWALD], severally.

OSW Good dawning to thee, friend. Art of this house?

KENT Ay.

OSW Where may we set our horses?

KENT I'th' mire.

OSW Prithee, if thou lov'st me, tell me.

KENT I love thee not.

OSW Why then, I care not for thee.

KENT If I had thee in Lipsbury Pinfold, I would make thee
care for me.

OSW Why dost thou use me thus? I know thee not.

KENT Fellow, I know thee.

OSW What dost thou know me for?

KENT A knave, a rascal, an eater of broken meats; a base,
proud, shallow, beggarly, three-suited, hundred-pound, filthy

worsted-stocking knave; a lily-livered, action-taking, whore-son, glass-gazing, superserviceable, finical rogue; one-trunk-inheriting slave; one that wouldst be a bawd in way of good service, and art nothing but the composition of a knave, beggar, coward, pander, and the son and heir of a mongrel bitch; one whom I will beat into clamorous whining, if thou deny'st the least syllable of thy addition.

osw Why, what a monstrous fellow art thou, thus to rail on one that's neither known of thee nor knows thee!

KENT What a brazen-fac'd varlet art thou, to deny thou knowest me! Is it two days ago since I tripped up thy heels and beat thee before the King? [*Draws his sword.*] Draw, you rogue, for though it be night, yet the moon shines. I'll make a sop o'th' moonshine of you. Draw, you whoreson cullionly barbermonger, draw!

osw Away! I have nothing to do with thee.

KENT Draw, you rascal! You come with letters against the King, and take Vanity the puppet's part against the royalty of her father. Draw, you rogue, or I'll so carbonado your shanks; draw, you rascal! Come your ways!

osw Help, ho! murther! help!

KENT Strike, you slave! Stand, rogue! Stand, you neat slave! Strike! [*Beats him.*]

osw Help, ho! murther! murther!

Enter EDMUND, with his rapier drawn, GLOUCESTER, CORNWALL, REGAN, Servants.

EDM How now! What's the matter? Part.

KENT With you, goodman boy, if you please! Come, I'll flesh you; come on, young master!

GLOU Weapons? arms? What's the matter here?

CORN Keep peace, upon your lives!

He dies that strikes again. What is the matter?

REG The messengers from our sister and the King.

CORN What is your difference? Speak!

osw I am scarce in breath, my lord.

KENT No marvel, you have so bestirr'd your valour. You cowardly rascal, nature disclaims in thee. A tailor made thee.

CORN Thou art a strange fellow. A tailor make a man?

KENT A tailor, sir; a stonecutter or a painter could not have made him so ill, though they had been but two years o' the trade.

CORN Speak yet, how grew your quarrel?

OSW This ancient ruffian, sir, whose life I have spar'd
At suit of his grey beard—

KENT Thou whoreson zed! thou unnecessary letter! My lord, if you will give me leave, I will tread this unbolted villain into mortar and daub the wall of a jakes with him. Spare my grey beard, you wagtail?

CORN Peace, sirrah!

You beastly knave, know you no reverence?

KENT Yes, sir; but anger hath a privilege.

CORN Why art thou angry?

KENT That such a slave as this should wear a sword,
Who wears no honesty. Such smiling rogues as these,
Like rats, oft bite the holy cords atwain
Which are too intrinse t'unloose; smooth every passion
That in the natures of their lords rebel;
Bring oil to fire, snow to their colder moods;
Renege, affirm, and turn their halcyon beaks
With every gale and vary of their masters,
Knowing naught (like dogs) but following.
A plague upon your epileptic visage!
Smile you my speeches, as I were a fool?
Goose, an I had you upon Sarum Plain,
I'd drive ye cackling home to Camelot.

CORN What, art thou mad, old fellow?

GLOU How fell you out? Say that.

KENT No contraries hold more antipathy
Than I and such a knave.

CORN Why dost thou call him knave? What is his fault?

KENT His countenance likes me not.

CORN No more perchance does mine, or his, or hers.

KENT Sir, 'tis my occupation to be plain:
I have seen better faces in my time
Than stands on any shoulder that I see
Before me at this instant.

CORN This is some fellow
Who, having been prais'd for bluntness, doth affect
A saucy roughness, and constrains the garb
Quite from his nature. He cannot flatter, he!
An honest mind and plain, he must speak truth!
An they will take it, so; if not, he's plain.
These kind of knaves I know, which in this plainness
Harbour more craft and more corrupter ends
Than twenty silly-ducking observants
That stretch their duties nicely.

KENT Sir, in good faith, in sincere verity,
Under th'allowance of your great aspect,
Whose influence, like the wreath of radiant fire
On flickering Phoebus' front—

CORN What mean'st by this?

KENT To go out of my dialect, which you discommend so much. I know, sir, I am no flatterer. He that beguiled you in a plain accent was a plain knave, which for my part I will not be, though I should win your displeasure to entreat me to't.

CORN What was th'offence you gave him?

osw I never gave him any.
It pleas'd the King his master very late
To strike at me upon his misconstruction,
When he, conjunct and flattering his displeasure,
Tripped me behind; being down, insulted, rail'd,
And put upon him such a deal of man
That worthied him, got praises of the King
For him attempting who was self-subdued;
And, in the fleshment of this dread exploit,
Drew on me here again.

KENT None of these rogues and cowards
But Ajax is their fool.

CORN Fetch forth the stocks!

You stubborn ancient knave, you reverend braggart,
We'll teach you—

KENT Sir, I am too old to learn.

Call not your stocks for me; I serve the King,
On whose employment I was sent to you.
You shall do small respects, show too bold malice
Against the grace and person of my master,
Stocking his messenger.

CORN Fetch forth the stocks! As I have life and honour,
There shall he sit till noon.

REG Till noon? Till night, my lord, and all night too!

KENT Why, madam, if I were your father's dog,
You should not use me so.

REG Sir, being his knave, I will.

CORN This is a fellow of the selfsame colour
Our sister speaks of. Come, bring away the stocks!

Stocks brought out.

GLOU Let me beseech your Grace not to do so.
His fault is much, and the good King his master
Will check him for't. Your purposed low correction
Is such as basest and contemned'st wretches
For pilferings and most common trespasses
Are punisht with. The King must take it ill
That he, so slightly valued in his messenger,
Should have him thus restrained.

CORN I'll answer that.

REG My sister may receive it much more worse,
To have her gentleman abus'd, assaulted,
For following her affairs. Put in his legs!

[KENT is put in the stocks.]

Come, my good lord, away!

Exeunt [all but GLOUCESTER and KENT].

GLOU I am sorry for thee, friend; 'tis the Duke's pleasure,
Whose disposition, all the world well knows,
Will not be rub'd nor stopt. I'll entreat for thee.

KENT Pray do not, sir. I have watch'd and travell'd hard;
Some time I shall sleep out, the rest I'll whistle;

A good man's fortune may grow out at heels.
Give you good morrow!

GLOU The Duke's to blame in this; 'twill be ill taken.

Exit.

KENT Good King, that must approve the common saw,
Thou out of heaven's benediction com'st
To the warm sun!
Approach, thou beacon to this under globe,
That by thy comfortable beams I may
Peruse this letter. Nothing almost sees miracles
But misery. I know 'tis from Cordelia,
Who hath most fortunately been inform'd
Of my obscured course: and [*reads*] 'shall find time
From this enormous State, seeking to give
Losses their remedies.' All weary and o'erwatched,
Take vantage, heavy eyes, not to behold
This shameful lodging.
Fortune, good night! Smile once more; turn thy wheel!

Sleeps.

SCENE III

Enter EDGAR.

EDG I heard myself proclaim'd,
And by the happy hollow of a tree
Escaped the hunt. No port is free, no place
That guard and most unusual vigilance
Does not attend my taking. Whiles I may scape,
I will preserve myself; and am bethought
To take the basest and most poorest shape
That ever penury, in contempt of man,
Brought near to beast. My face I'll grime with filth,
Blanket my loins, elf all my hair in knots,
And with presented nakedness outface
The winds and persecutions of the sky.

The country gives me proof and precedent
Of Bedlam beggars, who, with roaring voices,
Strike in their numb'd and mortified arms
Pins, wooden pricks, nails, sprigs of rosemary;
And with this horrible object, from low farms,
Poor pelting villages, sheepcotes, and mills,
Sometime with lunatic bans, sometime with prayers,
Enforce their charity. 'Poor Turlygod, poor Tom!'
That's something yet! Edgar I nothing am.

Exit.

SCENE IV

Enter LEAR, FOOL, and Gentleman.

LEAR 'Tis strange that they should so depart from home,
And not send back my messenger.

GENT As I learn'd,
The night before there was no purpose in them
Of this remove.

KENT Hail to thee, noble master!

LEAR Ha!
Mak'st thou this shame thy pastime?

KENT No, my lord.

FOOL Ha, ha! he wears cruel garters.
Horses are tied by the head, dogs and bears by th' neck, mon-
keys by the loins, and men by th' legs. When a man's over-
lusty at legs, then he wears wooden nether-stocks.

LEAR What's he that hath so much thy place mistook
To set thee here?

KENT It is both he and she—
Your son and daughter.

LEAR No!

KENT Yes.

LEAR No, I say!

KENT I say yea!

LEAR No, no, they would not!

KENT Yes, they have.

LEAR By Jupiter, I swear no!

KENT By Juno, I swear ay!

LEAR They durst not do't;

They could not, would not do't. 'Tis worse than murther
To do upon respect such violent outrage.

Resolve me, with all modest haste, which way
Thou mightst deserve, or they impose, this usage,
Coming from us.

KENT My lord, when at their home

I did commend your Highness' letters to them,
Ere I was risen from the place that showed
My duty kneeling, came there a reeking post,
Stew'd in his haste, half breathless, panting forth
From Goneril, his mistress, salutations;
Deliver'd letters, spite of intermission,
Which presently they read. On whose contents,
They summon'd up their meiny, straight took horse;
Commanded me to follow, and attend
The leisure of their answer; gave me cold looks,
And meeting here the other messenger,
Whose welcome I perceiv'd had poison'd mine—
Being the very fellow which of late
Display'd so saucily against your Highness—
Having more man than wit about me, drew;
He rais'd the house with loud and coward cries.
Your son and daughter found this trespass worth
The shame which here it suffers.

FOOL Winter's not gone yet, if the wild geese fly that way.

“Fathers that wear rags

Do make their children blind,

But fathers that bear bags

Shall see their children kind.

Fortune, that arrant whore,

Ne'er turns the key to th' poor.”

But for all this, thou shalt have as many dolours for thy daughters as thou canst tell in a year.

LEAR O, how this mother swells up toward my heart!
Hysterica passio! Down, thou climbing sorrow,
Thy element's below! Where is this daughter?

KENT With the Earl, sir, here within.

LEAR Follow me not;
Stay here. *Exit.*

GENT Made you no more offence but what you speak of?

KENT None.

How chance the King comes with so small a number?

FOOL An thou hadst been set i'th' stocks for that question,
thou'dst well deserved it.

KENT Why, fool?

FOOL We'll set thee to school to an ant, to teach thee there's
no labouring i'th' winter. All that follow their noses are led by
their eyes but blind men; and there's not a nose among twenty
but can smell him that's stinking. Let go thy hold when a
great wheel runs down a hill, lest it break thy neck with fol-
lowing; but the great one that goes upward, let him draw
thee after. When a wise man gives thee better counsel, give me
mine again. I would have none but knaves follow it, since a
fool gives it.

“That sir which serves and seeks for gain,
And follows but for form,
Will pack when it begins to rain
And leave thee in the storm.
But I will tarry; the fool will stay
And let the wise man fly.
The knave turns fool that runs away;
The fool no knave, perdy.”

KENT Where learned you this, fool?

FOOL Not i'th' stocks, fool.

Enter LEAR and GLOUCESTER.

LEAR Deny to speak with me? They are sick? they are
weary?

They have travell'd all the night? Mere fetches,

The images of revolt and flying off!
Fetch me a better answer.

GLOU My dear lord,
You know the fiery quality of the Duke,
How unremovable and fixt he is
In his own course.

LEAR Vengeance! plague! death! confusion!
Fiery? What quality? Why, Gloucester, Gloucester,
I'd speak with the Duke of Cornwall and his wife.

GLOU Well, my good lord, I have inform'd them so.

LEAR Inform'd them? Dost thou understand me, man?

GLOU Ay, my good lord.

LEAR The King would speak with Cornwall; the dear father
Would with his daughter speak, commands her service.
Are they inform'd of this? My breath and blood!
Fiery? the fiery Duke? Tell the hot Duke that—
No, but not yet, may be he is not well;
Infirmity doth still neglect all office
Whereto our health is bound. We are not ourselves
When nature, being opprest, commands the mind
To suffer with the body. I'll forbear,
And am fallen out with my more headier will,
To take the indispos'd and sickly fit
For the sound man.—Death on my state! Wherefore
Should he sit here? This act persuades me
That this remotion of the Duke and her
Is practice only. Give me my servant forth!
Go tell the Duke and's wife I'd speak with them—
Now, presently. Bid them come forth and hear me,
Or at their chamber door I'll beat the drum
Till it cry sleep to death.

GLOU I would have all well betwixt you. *Exit.*

LEAR O me, my heart, my rising heart! But down!

FOOL Cry to it, nuncle, as the cockney did to the eels when she put 'em i'th' paste alive. She knapped 'em o'th' coxcombs with a stick and cried 'Down, wantons, down!' 'Twas her brother that, in pure kindness to his horse, buttered his hay.

Enter CORNWALL, REGAN, GLOUCESTER, Servants.

LEAR Good morrow to you both.

CORN

Hail to your Grace!

KENT *here set at liberty.*

REG I am glad to see your Highness.

LEAR Regan, I think you are; I know what reason I have to think so. If thou shouldst not be glad, I would divorce me from thy mother's tomb, Sepulchring an adultress. [*To KENT*] O, are you free? Some other time for that.—Beloved Regan, Thy sister's naught. O Regan, she hath tied Sharp-tooth'd unkindness, like a vulture, here!

[*Pointing to his heart.*]

I can scarce speak to thee. Thou'lt not believe With how depraved a quality—O Regan!

REG I pray you, sir, take patience. I have hope You less know how to value her desert Than she to scant her duty.

LEAR Say, how is that?

REG I cannot think my sister in the least Would fail her obligation. If, sir, perchance She have restrain'd the riots of your followers, 'Tis on such ground, and to such wholesome end, As clears her from all blame.

LEAR My curses on her!

REG O, sir, you are old; Nature in you stands on the very verge Of her confine. You should be rul'd and led By some discretion that discerns your state Better than you yourself. Therefore I pray you That to our sister you do make return; Say you have wrong'd her, sir.

LEAR Ask her forgiveness?

Do you but mark how this becomes the house:

'Dear daughter, I confess that I am old;

[*Kneels.*]

Age is unnecessary; on my knees I beg
That you'll vouchsafe me raiment, bed, and food.'

REG Good sir, no more; these are unsightly tricks.
Return you to my sister.

LEAR [Rising.] Never, Regan!
She hath abated me of half my train,
Look'd black upon me, struck me with her tongue,
Most serpent-like, upon the very heart!
All the stor'd vengeance of heaven fall
On her ingrateful top! Strike her young bones,
You taking airs, with lameness!

CORN Fie, sir, fie!

LEAR You nimble lightnings, dart your blinding flames
Into her scornful eyes! Infect her beauty,
You fen-suck'd fogs, drawn by the powerful sun,
To fall and blast her pride!

REG O the blest gods! so will you wish on me
When the rash mood is on.

LEAR No, Regan, thou shalt never have my curse;
Thy tender-hefted nature shall not give
Thee o'er to harshness. Her eyes are fierce, but thine
Do comfort, and not burn. 'Tis not in thee
To grudge my pleasures, to cut off my train,
To bandy hasty words, to scant my sizes,
And, in conclusion, to oppose the bolt
Against my coming in. Thou better know'st
The offices of nature, bond of childhood,
Effects of courtesy, dues of gratitude.
Thy half o'th' kingdom hast thou not forgot,
Wherein I thee endow'd.

REG Good sir, to the purpose.

Tucket within.

LEAR Who put my man i'th' stocks?

CORN What trumpet's that?

REG I know't—my sister's. This approves her letter,
That she would soon be here.

Enter Steward [OSWALD].

Is your lady come?

LEAR This is a slave, whose easy-borrowed pride
Dwells in the fickle grace of her he follows.
Out, varlet, from my sight!

CORN

What means your Grace?

Enter GONERIL.

LEAR Who stockt my servant? Regan, I have good hope
Thou didst not know on't.—Who comes here? O heavens!
If you do love old men, if your sweet sway
Allow obedience, if you yourselves are old,
Make it your cause! Send down, and take my part!
[To GONERIL] Art not ashamed to look upon this beard?—
O Regan, wilt thou take her by the hand?

GON Why not by th' hand, sir? How have I offended?
All's not offence that indiscretion finds
And dotage terms so.

LEAR O sides, you are too tough!
Will you yet hold? How came my man i'th' stocks?

CORN I set him there, sir; but his own disorders
Deserv'd much less advancement.

LEAR

You? Did you?

REG I pray you, father, being weak, seem so.
If, till the expiration of your month,
You will return and sojourn with my sister,
Dismissing half your train, come then to me.
I am now from home, and out of that provision
Which shall be needful for your entertainment.

LEAR Return to her, and fifty men dismiss'd?
No, rather I abjure all roofs, and choose
To wage against the enmity o'th'air;
To be a comrade with the wolf and owl—
Necessity's sharp pinch! Return with her?
Why, the hot-blooded France, that dowerless took

[*Pointing at OSWALD.*]

LEAR I prithee, daughter, do not make me mad.

REG Not altogether so.

LEAR Is this well spoken?

GON Why might not you, my lord, receive attendance
 from those that she calls servants, or from mine?

REG Why not, my lord? If then they chanc'd to slack ye,
We could control them. If you will come to me

(For now I spy a danger) I entreat you
To bring but five-and-twenty; to no more
Will I give place or notice.

LEAR I gave you all.

REG And in good time you gave it.

LEAR Made you my guardians, my depositaries,
But kept a reservation to be followed
With such a number. What, must I come to you
With five-and-twenty, Regan? Said you so?

REG And speak't again, my lord. No more with me.

LEAR Those wicked creatures yet do look well-favour'd
When others are more wicked; not being the worst
Stands in some rank of praise. [*To GONERIL*] I'll go with thee.
Thy fifty yet doth double five-and-twenty,
And thou art twice her love.

GON Hear me, my lord;
What need you five-and-twenty? Ten? Or five?
To follow in a house where twice so many
Have a command to tend you?

REG What need one?

LEAR O, reason not the need! Our basest beggars
Are in the poorest thing superfluous.
Allow not nature more than nature needs,
Man's life is cheap as beast's. Thou art a lady;
If only to go warm were gorgeous,
Why, nature needs not what thou gorgeous wear'st,
Which scarcely keeps thee warm. But, for true need—
You heavens, give me that patience, patience I need!
You see me here, you gods, a poor old man,
As full of grief as age; wretched in both.
If it be you that stir these daughters' hearts
Against their father, fool me not so much
To bear it tamely; touch me with noble anger,
And let not women's weapons, water drops,
Stain my man's cheeks! No, you unnatural hags,
I will have such revenges on you both
That all the world shall—I will do such things—

What they are yet, I know not, but they shall be
The terrors of the earth! You think I'll weep?
No, I'll not weep!

I have full cause of weeping, but this heart
Shall break into a hundred thousand flaws
Or ere I'll weep. O fool, I shall go mad!

Storm and tempest.

Exeunt LEAR, GLOUCESTER, KENT, and FOOL.

CORN Let us withdraw; 'twill be a storm.

REG This house is little; the old man and's people
Cannot be well bestow'd.

GON 'Tis his own blame; hath put himself from rest
And must needs taste his folly.

REG For his particular, I'll receive him gladly,
But not one follower.

GON So am I purpos'd.
Where is my Lord of Gloucester?

Enter GLOUCESTER.

CORN Followed the old man forth. He is return'd.

GLOU The King is in high rage.

CORN Whither is he going?

GLOU He calls to horse, but will I know not whither.

CORN 'Tis best to give him way; he leads himself.

GON My lord, entreat him by no means to stay.

GLOU Alack, the night comes on, and the bleak winds
Do sorely ruffle. For many miles about
There's scarce a bush.

REG O, sir, to wilful men
The injuries that they themselves procure
Must be their schoolmasters. Shut up your doors.
He is attended with a desperate train,
And what they may incense him to, being apt
To have his ear abus'd, wisdom bids fear.

CORN Shut up your doors, my lord; 'tis a wild night.
My Regan counsels well. Come out o'th' storm.

[Exeunt.]

ACT III

SCENE I

Storm still. Enter KENT and a GENTLEMAN at several doors.

KENT Who's there, besides foul weather?

GENT One minded like the weather, most unquietly.

KENT I know you; where's the King?

GENT Contending with the fretful elements,
Bids the wind blow the earth into the sea,
Or swell the curled waters 'bove the main,
That things might change or cease; tears his white hair,
Which the impetuous blasts, with eyeless rage,
Catch in their fury, and make nothing of;
Strives in his little world of man to outscorn
The to-and-fro-conflicting wind and rain.
This night, wherein the cub-drawn bear would couch,
The lion and the belly-pinched wolf
Keep their fur dry, unbonneted he runs,
And bids what will take all.

KENT But who is with him?

GENT None but the fool, who labours to outjest
His heart-struck injuries.

KENT Sir, I do know you;
And dare, upon the warrant of my note,
Commend a dear thing to you. There is division
(Although as yet the face of it is cover'd
With mutual cunning) 'twixt Albany and Cornwall,
Who have (as who have not, that their great stars
Thron'd and set high?) servants, who seem no less,
Which are to France the spies and speculations
Intelligent of our state. What hath been seen,
Either in snuffs and packings of the Dukes,

Or the hard rein which both of them have borne
Against the old kind King, or something deeper,
Whereof, perchance, these are but furnishings . . .
But, true it is, from France there comes a power
Into this scattered kingdom, who already,
Wise in our negligence, have secret feet
In some of our best ports and are at point
To show their open banner. Now to you:
If on my credit you dare build so far
To make your speed to Dover, you shall find
Some that will thank you, making just report
Of how unnatural and bemadding sorrow
The King hath cause to plain.

I am a gentleman of blood and breeding,
And from some knowledge and assurance offer
This office to you.

GENT I will talk further with you.

KENT No, do not.

For confirmation that I am much more
Than my out-wall, open this purse and take
What it contains. If you shall see Cordelia
(As fear not but you shall), show her this ring,
And she will tell you who your fellow is
That yet you do not know. Fie on this storm!
I will go seek the King.

GENT Give me your hand. Have you no more to say?

KENT Few words, but, to effect, more than all yet:
That, when we have found the King (in which your pain
That way, I'll this) he that first lights on him
Holla the other.

Exeunt [severally].

SCENE II

Storm still. Enter LEAR and FOOL.

LEAR Blow, winds, and crack your cheeks! rage, blow,
You cataracts and hurricanoes, spout

Till you have drench'd our steeples, drown'd the cocks!
You sulph'rous and thought-executing fires,
Vaunt-couriers of oak-cleaving thunderbolts,
Singe my white head! And thou all-shaking thunder,
Strike flat the thick rotundity o'th' world,
Crack Nature's moulds, all germains spill at once,
That make ingrateful man!

FOOL O nuncle, court holy-water in a dry house is better than this rain water out o' door. Good nuncle, in; ask thy daughters' blessing. Here's a night pities neither wise men nor fools.

LEAR Rumble thy bellyful! Spit, fire; spout, rain!
Nor rain, wind, thunder, fire are my daughters;
I tax not you, you elements, with unkindness;
I never gave you kingdom, call'd you children;
You owe me no subscription. Then let fall
Your horrible pleasure. Here I stand your slave,
A poor, infirm, weak, and despis'd old man;
But yet I call you servile ministers,
That will with two pernicious daughters join
Your high-engender'd battles 'gainst a head
So old and white as this. O, O, 'tis foul!

FOOL He that has a house to put's head in has a good head-piece.

“The codpiece that will house
Before the head has any,
The head and he shall louse:
So beggars marry many.
The man that makes his toe
What he his heart should make
Shall of a corn cry woe,
And turn his sleep to wake.”

For there was never yet fair woman but she made mouths in a glass.

Enter KENT

LEAR No, I will be the pattern of all patience;
I will say nothing.

KENT Who's there?

FOOL Marry, here's grace and a codpiece; that's a wise man and a fool.

KENT Alas, sir, are you here? Things that love night
Love not such nights as these. The wrathful skies
Gallow the very wanderers of the dark
And make them keep their caves; since I was man,
Such sheets of fire, such bursts of horrid thunder,
Such groans of roaring wind and rain, I never
Remember to have heard; man's nature cannot carry
Th'affliction, nor the fear.

LEAR Let the great gods,
That keep this dreadful pudder o'er our heads,
Find out their enemies now. Tremble, thou wretch,
That hast within thee undivulged crimes
Unwhipt of justice! Hide thee, thou bloody hand;
Thou perjur' d, and thou simular man of virtue
That art incestuous; caitiff, to pieces shake
That under covert and convenient seeming
Has practis' d on man's life. Close pent-up guilts,
Rive your concealing continents, and cry
These dreadful summoners grace. I am a man
More sinn'd against than sinning.

KENT Alack, bareheaded?
Gracious my lord, hard by here is a hovel;
Some friendship will it lend you 'gainst the tempest.
Repose you there, while I to this hard house
(More harder than the stones whereof 'tis rais'd,
Which even but now, demanding after you,
Deny'd me to come in) return, and force
Their scant'd courtesy.

LEAR My wits begin to turn.
Come on, my boy. How dost, my boy? Art cold?
I am cold myself. Where is this straw, my fellow?
The art of our necessities is strange,
And can make vile things precious. Come, your hovel.
Poor fool and knave, I have one part in my heart
That's sorry yet for thee.

FOOL [*sings*]

“He that has an a little-tiny wit—
With heigh-ho, the wind and the rain—
Must make content with his fortunes fit,
Though the rain it raineth every day.”

LEAR True, boy. Come, bring us to this hovel.

Exeunt [LEAR and KENT].

FOOL This is a brave night to cool a courtesan! I'll speak a
prophecy ere I go:

“When priests are more in word than matter;
When brewers mar their malt with water;
When nobles are their tailors' tutors,
No heretics burn'd, but wenches' suitors;
When every case in law is right,
No squire in debt nor no poor knight;
When slanders do not live in tongues,
Nor cutpurses come not to throngs;
When usurers tell their gold i'th' field,
And bawds and whores do churches build:
Then shall the realm of Albion
Come to great confusion.
Then comes the time, who lives to see't,
That going shall be us'd with feet.”

This prophecy Merlin shall make; for I live before his time.
Exit.

SCENE III

Enter GLOUCESTER and EDMUND with lights.

GLOU Alack, alack, Edmund, I like not this unnatural dealing. When I desired their leave that I might pity him, they took from me the use of mine own house, charg'd me, on pain of perpetual displeasure, neither to speak of him, entreat for him, nor any way sustain him.

EDM Most savage and unnatural!

GLOU Go to; say you nothing. There is division betwixt the Dukes, and a worse matter than that. I have received a letter this night—'tis dangerous to be spoken—I have locked the letter in my closet. These injuries the King now bears will be revenged home; there is part of a power already footed. We must incline to the King. I will seek him and privily relieve him. Go you and maintain talk with the Duke, that my charity be not of him perceived; if he ask for me, I am ill and gone to bed. If I die for't, as no less is threatened me, the King my old master must be relieved. There is strange things toward, Edmund; pray you be careful. *Exit.*

EDM This courtesy, forbid thee, shall the Duke Instantly know, and of that letter too.

This seems a fair deserving, and must draw me
That which my father loses—no less than all;
The younger rises when the old doth fall. *Exit.*

SCENE IV

Enter LEAR, KENT, and FOOL.

KENT Here is the place, my lord; good my lord, enter.
The tyranny of the open night's too rough
For nature to endure. *Storm still.*

LEAR Let me alone.

KENT Good my lord, enter here.

LEAR Wilt break my heart?

KENT I had rather break mine own; good my lord, enter.

LEAR Thou think'st 'tis much that this contentious storm
Invades us to the skin; so 'tis to thee;
But where the greater malady is fixt,
The lesser is scarce felt. Thou'dst shun a bear,
But if thy flight lay toward the raging sea,
Thou'dst meet the bear i'th' mouth. When the mind's free,
The body's delicate; the tempest in my mind
Doth from my senses take all feeling else
Save what beats there. Filial ingratitude!
Is it not as this mouth should tear this hand
For lifting food to't? But I will punish home!
No, I will weep no more. In such a night
To shut me out! Pour on; I will endure.
In such a night as this! O Regan, Goneril!
Your old kind father, whose frank heart gave all!
O, that way madness lies; let me shun that:
No more of that!

KENT Good my lord, enter here.

LEAR Prithee, go in thyself, seek thine own ease;
This tempest will not give me leave to ponder
On things would hurt me more. But I'll go in.
[*To the FOOL*] In, boy; go first. You houseless poverty—
Nay, get thee in; I'll pray, and then I'll sleep.

Exit [FOOL].

Poor naked wretches, wheresoe'er you are,
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides,
Your loop'd and window'd raggedness, defend you
From seasons such as these? O, I have ta'en
Too little care of this! Take physic, pomp;
Expose thyself to feel what wretches feel,
That thou mayst shake the superflux to them
And show the heavens more just.

EDG [*within*] Fathom and half! Fathom and half! Poor Tom!

Enter FOOL [from the hovel].

FOOL Come not in here, nuncle, here's a spirit. Help me! Help me!

KENT Give me thy hand. Who's there?

FOOL A spirit, a spirit! He says his name's poor Tom.

KENT What art thou that dost grumble there i'th' straw? Come forth!

Enter EDGAR [disguised as a madman].

EDG Away, the foul fiend follows me! Through the sharp hawthorn blows the cold wind. Humh! go to thy bed and warm thee.

LEAR Didst thou give all to thy daughters, and art thou come to this?

EDG Who gives anything to poor Tom, whom the foul fiend hath led through fire and through flame, and through ford and whirlpool, o'er bog and quagmire; that hath laid knives under his pillow, and halters in his pew; set ratsbane by his porridge; made him proud of heart, to ride on a bay trotting horse over four-incht bridges, to course his own shadow for a traitor. Bless thy five wits, Tom's acold. O, do, de, do, de, do de. Bless thee from whirlwinds, star-blasting, and taking! Do poor Tom some charity, whom the foul fiend vexes. There could I have him now—and there—and there again—and there!

Storm still.

LEAR What, have his daughters brought him to this pass? Couldst thou save nothing? Wouldst thou give 'em all?

FOOL Nay, he reserv'd a blanket, else we had been all sham'd.

LEAR Now all the plagues that in the pendulous air Hang fated o'er men's faults light on thy daughters!

KENT He hath no daughters, sir.

LEAR Death, traitor! nothing could have subdued nature

To such a lowness but his unkind daughters.
Is it the fashion that discarded fathers
Should have thus little mercy on their flesh?
Judicious punishment! 'Twas this flesh begot
Those pelican daughters.

EDG Pillicock sat on Pillicock's Hill. 'Allow, 'allow, loo, loo!

FOOL This cold night will turn us all to fools and madmen.

EDG Take heed o'th' foul fiend. Obey thy parents; keep thy word justly; swear not; commit not with man's sworn spouse; set not thy sweet heart on proud array. Tom's acold.

LEAR What hast thou been?

EDG A servingman, proud in heart and mind; that curl'd my hair; wore gloves in my cap; serv'd the lust of my mistress' heart, and did the act of darkness with her; swore as many oaths as I spake words, and broke them in the sweet face of heaven; one that slept in the contriving of lust, and wak'd to do it. Wine lov'd I deeply, dice dearly; and in woman out-paramour'd the Turk: false of heart, light of ear, bloody of hand; hog in sloth, fox in stealth, wolf in greediness, dog in madness, lion in prey! Let not the creaking of shoes, nor the rustling of silks, betray thy poor heart to woman. Keep thy foot out of brothels, thy hand out of plackets, thy pen from lender's books, and defy the foul fiend. Still through the hawthorn blows the cold wind; says suum, mun, hey nonny. Dolphin my boy; boy, sessa! let him trot by.

Storm still.

LEAR Thou wert better in a grave than to answer with thy uncover'd body this extremity of the skies. Is man no more than this? Consider him well. Thou ow'st the worm no silk, the beast no hide, the sheep no wool, the cat no perfume. Ha! here's three on's are sophisticated! Thou art the thing itself; unaccommodated man is no more but such a poor, bare, forked animal as thou art. Off, off, you lendings! Come, unbutton here.

[Attempting to tear off his clothes.]

Enter GLOUCESTER with a torch.

FOOL Prithee, nuncle, be contented; 'tis a naughty night to

swim in. Now a little fire in a wild field were like an old lecher's heart—a small spark, all the rest on's body cold. Look, here comes a walking fire.

EDG This is the foul fiend Flibbertigibbet; he begins at curfew, and walks till the first cock. He gives the web and the pin, squints the eye, and makes the harelip; mildews the white wheat, and hurts the poor creature of earth.

“S'Withald footed thrice the 'old;
He met the nightmare, and her nine fold;
Bid her alight
And her troth plight,
And aroint thee, witch, aroint thee!”

KENT How fares your Grace?

LEAR What's he?

KENT Who's there? What is't you seek?

GLOU What are you there? Your names?

EDG Poor Tom, that eats the swimming frog, the toad, the todpole, the wall-newt and the water; that in the fury of his heart, when the foul fiend rages, eats cow-dung for sallets; swallows the old rat and the ditch-dog; drinks the green mantle of the standing pool; who is whipped from tithing to tithing, and stock-punish'd and imprison'd; who hath three suits to his back, six shirts to his body, horse to ride, and weapon to wear;

“But mice and rats, and such small deer,
Have been Tom's food for seven long year.”

Beware my follower. Peace, Smulkin; peace, thou fiend!

GLOU What, hath your Grace no better company?

EDG The prince of darkness is a gentleman!

Modo he's called, and Mahu.

GLOU Our flesh and blood, my lord, is grown so vile,
That it doth hate what gets it.

EDG Poor Tom's acold.

GLOU Go in with me; my duty cannot suffer
T'obey in all your daughters' hard commands.

Though their injunction be to bar my doors
And let this tyrannous night take hold upon you,
Yet have I ventur'd to come seek you out
And bring you where both fire and food is ready.

LEAR First let me talk with this philosopher;
What is the cause of thunder?

KENT Good my lord, take his offer; go into th'house.

LEAR I'll talk a word with this same learned Theban.
What is your study?

EDG How to prevent the fiend, and to kill vermin.

LEAR Let me ask you one word in private.

KENT Importune him once more to go, my lord.
His wits begin t'unsettle.

GLOU Canst thou blame him?

Storm still.

His daughters seek his death. Ah, that good Kent!
He said it would be thus—poor banish'd man!
Thou sayest the King grows mad: I'll tell thee, friend,
I am almost mad myself. I had a son,
Now outlaw'd from my blood; he sought my life,
But lately, very late. I lov'd him, friend,
No father his son dearer; true to tell thee,
The grief hath craz'd my wits. What a night 's this!
I do beseech your Grace—

LEAR O, cry you mercy, sir.

Noble philosopher, your company.

EDG Tom's acold.

GLOU In, fellow, there, into th' hovel; keep thee warm.

LEAR Come, let's in all.

KENT This way, my lord.

LEAR With him!

I will keep still with my philosopher.

KENT Good my lord, soothe him; let him take the fellow.

GLOU Take him you on.

KENT Sirrah, come on; go along with us.

LEAR Come, good Athenian.

GLOU No words, no words, hush!

EDG "Child Rowland to the dark tower came;
His word was still Fie, foh, and fum!
I smell the blood of a British man."

Exeunt.

SCENE V

Enter CORNWALL and EDMUND.

CORN I will have my revenge ere I depart his house.

EDM How, my lord, I may be censured, that nature thus gives way to loyalty, something fears me to think of.

CORN I now perceive it was not altogether your brother's evil disposition made him seek his death, but a provoking merit, set awork by a reproveable badness in himself.

EDM How malicious is my fortune that I must repent to be just! This is the letter he spoke of, which approves him an intelligent party to the advantages of France. O heavens! that this treason were not—or not I the detector!

CORN Go with me to the Duchess.

EDM If the matter of this paper be certain, you have mighty business in hand.

CORN True or false, it hath made thee Earl of Gloucester. Seek out where thy father is, that he may be ready for our apprehension.

EDM [*aside*] If I find him comforting the King, it will stuff his suspicion more fully. [*To CORNWALL*] I will persevere in my course of loyalty, though the conflict be sore between that and my blood.

CORN I will lay trust upon thee, and thou shalt find a dearer father in my love.

Exeunt.

SCENE VI

Enter KENT and GLOUCESTER.

GLOU Here is better than the open air; take it thankfully. I will piece out the comfort with what addition I can; I will not be long from you.

Exit [GLOUCESTER].

KENT All the power of his wits have given way to his impatience. The gods reward your kindness!

Enter LEAR, EDGAR, and FOOL.

EDG Frateretto calls me, and tells me Nero is an angler in the lake of darkness. Pray, innocent, and beware the foul fiend.

FOOL Prithee, nuncle, tell me whether a madman be a gentleman or a yeoman.

LEAR A king, a king!

FOOL No, he's a yeoman that has a gentleman to his son, for he's a mad yeoman that sees his son a gentleman before him.

LEAR To have a thousand with red burning spits
Come hissing in upon 'em—

EDG The foul fiend bites my back.

FOOL He's mad that trusts in the tameness of a wolf, a horse's health, a boy's love, or a whore's oath.

LEAR It shall be done; I will arraign them straight.

[*To EDGAR*] Come sit thou here, most learned justice;

[*To the FOOL*] Thou, sapient sir, sit here. Now, you she-foxes!

EDG Look, where he stands and glares! Want'st thou eyes at trial, madam?

“Come o'er the bourn, Bessy, to me.”

FOOL

“Her boat hath a leak,

And she must not speak

Why she dares not come over to thee.”

EDG The foul fiend haunts poor Tom in the voice of a nightingale. Hopdance cries in Tom's belly for two white her-ring. Croak not, black angel; I have no food for thee.

KENT How do you, sir? Stand you not so amaz'd. Will you lie down and rest upon the cushions?

LEAR I'll see their trial first; bring in their evidence.
[To EDGAR] Thou, robed man of justice, take thy place.
[To the FOOL] And thou, his yokefellow of equity,
Bench by his side. [To KENT] You are o'th' commission?
Sit you too.

EDG Let us deal justly.

“Sleepest or wakest thou, jolly shepherd?

Thy sheep be in the corn;

And for one blast of thy minikin mouth

Thy sheep shall take no harm.”

Purr! the cat is gray.

LEAR Arraign her first; 'tis Goneril. I here take my oath before this honourable assembly, she kickt the poor King her father.

FOOL Come hither, mistress. Is your name Goneril?

LEAR She cannot deny it.

FOOL Cry you mercy, I took you for a joint-stool.

LEAR And here's another whose warpt looks proclaim
What store her heart is made on. Stop her there!
Arms, arms! sword! fire! Corruption in the place!
False justicer, why hast thou let her scape?

EDG Bless thy five wits!

KENT O pity! Sir, where is the patience now
That you so oft have boasted to retain?

EDG [*aside*] My tears begin to take his part so much
They mar my counterfeiting.

LEAR The little dogs and all,
Tray, Blanch, and Sweetheart, see, they bark at me!

EDG Tom will throw his head at them. Avaunt, you curs!

“Be thy mouth or black or white,
Tooth that poisons if it bite;

Do de, de, de! Sessa! Come, march to wakes and fairs and market towns. Poor Tom, thy horn is dry.

Enter GLOUCESTER.

LEAR Make no noise, make no noise; draw the curtains; so, so, so. We'll go to supper i'th' morning.

GLOU Good friend, I prithee take him in thy arms;
I have o'erheard a plot of death upon him.

Thou must not stay behind.

GLOU

Come, come, away!

Exeunt [all but EDGAR].

EDG When we our betters see bearing our woes
We scarcely think our miseries our foes.
Who alone suffers, suffers most i'th' mind,
Leaving free things and happy shows behind;
But then the mind much sufferance doth o'erskip
When grief hath mates, and bearing fellowship.
How light and portable my pain seems now,
When that which makes me bend makes the King bow.
He childed as I fathered! Tom, away!
Mark the high noises, and thyself bewray
When false opinion, whose wrong thoughts defile thee,
In thy just proof repeals and reconciles thee.
What will hap more to-night, safe scape the King!
Lurk, lurk.

[Exit.]

SCENE VII

*Enter CORNWALL, REGAN, GONERIL,
Bastard [EDMUND], and Servants.*

CORN [*to GONERIL*] Post speedily to my lord your husband;
show him this letter. The army of France is landed.—Seek out
the traitor Gloucester.

[Exeunt some of the servants.]

REG Hang him instantly.

GON Pluck out his eyes.

CORN Leave him to my displeasure. Edmund, keep you our
sister company. The revenges we are bound to take upon your
traitorous father are not fit for your beholding. Advise the
Duke where you are going, to a most festinate preparation; we
are bound to the like. Our posts shall be swift and intelligent
betwixt us. Farewell, dear sister; farewell, my Lord of Glou-
cester.

How now! Where's the King?

CORN Get horses for your mistress.

CORN Edmund, farewell.

Exeunt GONERIL, [EDMUND, and OSWALD].

Go seek the traitor Gloucester,
Pinion him like a thief, bring him before us.

[*Exeunt other servants.*]

Though well we may not pass upon his life
Without the form of justice, yet our power
Shall do a courtesy to our wrath, which men
May blame, but not control.

Enter GLOUCESTER, brought in by two or three.

Who's there? the traitor?

REG Ingrateful fox! 'tis he.

CORN Bind fast his corky arms.

GLOU What mean your Graces? Good my friends, consider
You are my guests. Do me no foul play, friends.

CORN Bind him, I say.

[*Servants bind him.*]

REG Hard, hard! O filthy traitor!

GLOU Unmerciful lady as you are, I'm none!

CORN To this chair bind him. Villain, thou shalt find—

[REGAN *plucks his beard.*]

GLOU By the kind gods, 'tis most ignobly done
To pluck me by the beard.

REG So white, and such a traitor!

Naughty lady,

CORN Come, sir, what letters had you late from France?

CORN And what confederacy have you with the traitors
ate footed in the kingdom?

GLOU I have a letter guessingly set down,
which came from one that's of a neutral heart,
and not from one oppos'd.

REG And false.

GLOU To Dover.

CORN Wherefore to Dover? Let him answer that.

REG Wherefore to Dover?

Yet, poor old heart, he help the heavens to rain.
If wolves had at thy gate howl'd that stern time,
Thou shouldst have said, Good porter, turn the key.
All cruels else subscribe; but I shall see
The winged vengeance overtake such children.

GLOU He that will think to live till he be old,
Give me some help!—O cruel! O you gods!

REG One side will mock another. Th' other too!

CORN If you see vengeance—

I. SERV Hold your hand, my lord!

I have serv'd you ever since I was a child;

But better service have I never done you

Than now to bid you hold.

REG How now, you dog!

I. SERV If you did wear a beard upon your chin,
I'd shake it on this quarrel.

REG What do you mean?

CORN My villain! *Draw and fight.*

I. SERV Nay, then, come on, and take the chance of anger.

REG Give me thy sword. A peasant stand up thus?

She takes a sword and runs at him behind.

I. SERV O, I am slain! My lord, you have one eye left
To see some mischief on him. O! *[He dies.]*

CORN Lest it see more, prevent it. Out, vile jelly!
Where is thy lustre now?

GLOU All dark and comfortless! Where's my son Edmund?
Edmund, enkindle all the sparks of nature
To quit this horrid act.

REG Out, treacherous villain!
Thou call'st on him that hates thee. It was he
That made the overture of thy treasons to us,
Who is too good to pity thee.

GLOU O my follies! Then Edgar was abus'd.
Kind gods, forgive me that, and prosper him!

REG Go thrust him out at gates, and let him smell
His way to Dover.

Exit [servant] with GLOUCESTER.

How is't, my lord? How look you?

CORN I have received a hurt; follow me, lady.
Turn out that eyeless villain; throw this slave
Upon the dunghill. Regan, I bleed apace;
Untimely comes this hurt. Give me your arm.

Exit [CORNWALL, led by REGAN].

II. SERV I'll never care what wickedness I do,
If this man come to good.

III. SERV If she live long,
And in the end meet the old course of death,
Women will all turn monsters.

II. SERV Let's follow the old Earl, and get the bedlam
To lead him where he would. His roguish madness
Allows itself to anything.

III. SERV Go thou. I'll fetch some flax and whites of eggs
To apply to his bleeding face. Now, heaven help him!

Exeunt.

ACT IV

SCENE I

Enter EDGAR.

EDG Yet better thus, and known to be contemn'd,
Than still contemn'd and flatter'd. To be worst,
The lowest and most dejected thing of fortune,
Stands still in esperance, lives not in fear.
The lamentable change is from the best;
The worst returns to laughter. Welcome then,
Thou unsubstantial air that I embrace!
The wretch that thou hast blown unto the worst
Owes nothing to thy blasts.

Enter GLOUCESTER, *led by an* OLD MAN.

But who comes here?
My father, poorly led? World, world, O world!
But that thy strange mutations make us hate thee,
Life would not yield to age.

OLD MAN O my good lord, I have been your tenant, and
your father's tenant, these fourscore years.

GLOU Away, get thee away. Good friend, be gone;
Thy comforts can do me no good at all;
Thee they may hurt.

OLD MAN Alack, sir, you cannot see your way.

GLOU I have no way, and therefore want no eyes;
I stumbled when I saw. Full oft 'tis seen
Our means secure us, and our mere defects
Prove our commodities. Oh dear son Edgar,
The food of thy abused father's wrath,
Might I but live to see thee in my touch,
I'd say I had eyes again.

EDG [*aside*] O gods! Who is't can say 'I am at the worst'?

OLD MAN 'Tis poor mad Tom.

EDG [*aside*] And worse I may be yet. The worst is not

So long as we can say 'This is the worst.'

OLD MAN Fellow, where goest?

GLOU Is it a beggarman?

OLD MAN Madman and beggar too.

GLOU He has some reason, else he could not beg.

I th' last night's storm I such a fellow saw,
Which made me think a man a worm. My son
Came then into my mind, and yet my mind
Was then scarce friends with him. I have heard more since.
As flies to wanton boys are we to th' gods.
They kill us for their sport.

EDG [aside] How should this be?

Bad is the trade that must play fool to sorrow,
Ang'ring itself and others.—Bless thee, master!

GLOU Is that the naked fellow?

OLD MAN Ay, my lord.

GLOU Then prithee get thee gone. If for my sake

Thou wilt o'ertake us hence a mile or twain
I'th' way toward Dover, do it for ancient love,
And bring some covering for this naked soul,
Which I'll entreat to lead me.

OLD MAN Alack, sir, he is mad!

GLOU 'Tis the time's plague, when madmen lead the blind.
Do as I bid thee, or rather do thy pleasure.
Above the rest, be gone.

OLD MAN I'll bring him the best 'parel that I have,
Come on't what will.

Exit.

GLOU Sirrah, naked fellow—

EDG Poor Tom's acold. [*Aside*] I cannot daub it further.

GLOU Come hither, fellow.

EDG [*aside*] And yet I must.—Bless thy sweet eyes, they bleed.

I told him of the army that was landed:
 He smil'd at it. I told him you were coming;
 His answer was, 'The worse.' Of Gloucester's treachery
 And of the loyal service of his son
 When I inform'd him, then he call'd me sot
 And told me I had turn'd the wrong side out.
 What most he should dislike seems pleasant to him;
 What like, offensive.

GON [*to EDMUND*] Then shall you go no further.
 It is the cowish terror of his spirit
 That dares not undertake; he'll not feel wrongs
 Which tie him to an answer. Our wishes on the way
 May prove effects. Back, Edmund, to my brother;
 Hasten his musters and conduct his powers.
 I must change arms at home, and give the distaff
 Into my husband's hands. This trusty servant
 Shall pass between us; ere long you are like to hear
 (If you dare venture in your own behalf)
 A mistress's command. Wear this;

[*Gives a favour.*]

spare speech;
 Decline your head. This kiss, if it durst speak,
 Would stretch thy spirits up into the air.
 Conceive, and fare thee well.

EDM Yours in the ranks of death!

Exit.

GON My most dear Gloucester!
 O, the difference of man and man!
 To thee a woman's services are due;
 My fool usurps my body.

OSW

Madam, here comes my lord. *Exit.*

Enter ALBANY.

GON I have been worth the whistle.

ALB

O Goneril,

You are not worth the dust which the rude wind
 Blows in your face. I fear your disposition.

That nature which contemns its origin
Cannot be bordered certain in itself.
She that herself will sliver and disbranch
From her material sap, perforce must wither
And come to deadly use.

GON No more; the text is foolish.

ALB Wisdom and goodness to the vile seem vile;
Filths savour but themselves. What have you done?
Tigers, not daughters, what have you perform'd?
A father, and a gracious aged man,
Whose reverence even the head-lugg'd bear would lick,
Most barbarous, most degenerate, have you madded.
Could my good brother suffer you to do it?
A man, a prince, by him so benefited!
If that the heavens do not their visible spirits
Send quickly down to tame these vile offences,
It will come,
Humanity must perforce prey on itself,
Like monsters of the deep.

GON Milk-liver'd man!

That bear'st a cheek for blows, a head for wrongs,
Who hast not in thy brows an eye discerning
Thine honour from thy suffering; that not know'st
Fools do those villains pity who are punished
Ere they have done their mischief. Where's thy drum?
France spreads his banners in our noiseless land,
With plumed helm thy state begins to threat,
Whiles thou, a moral fool, sit'st still, and criest
'Alack, why does he so?'

ALB See thyself, devil!

Proper deformity seems not in the fiend
So horrid as in woman.

GON O vain fool!

ALB Thou changed and self-cover'd thing, for shame!
Bemonster not thy feature! Were't my fitness
To let these hands obey my blood,
They are apt enough to dislocate and tear

Thy flesh and bones. Howe'er thou art a fiend,
A woman's shape doth shield thee.

GON Marry, your manhood—mew!

Enter a GENTLEMAN.

ALB What news?

GENT O, my good lord, the Duke of Cornwall's dead,
Slain by his servant, going to put out
The other eye of Gloucester.

ALB Gloucester's eyes!

GENT A servant that he bred, thrill'd with remorse,
Oppos'd against the act, bending his sword
To his great master; who thereat enrag'd,
Flew on him, and amongst them fell'd him dead;
But not without that harmful stroke, which since
Hath pluckt him after.

ALB This shows you are above,
You justicers, that these our nether crimes
So speedily can venge! But O poor Gloucester!
Lost he his other eye?

GENT Both, both, my lord.
This letter, madam, craves a speedy answer.
'Tis from your sister.

GON [*aside*] One way I like this well;
But being widow, and my Gloucester with her,
May all the building in my fancy pluck
Upon my hateful life. Another way
The news is not so tart.—I'll read, and answer.

Exit.

ALB Where was his son when they did take his eyes?

GENT Come with my lady hither.

ALB He is not here.

GENT No, my good lord, I met him back again.

ALB Knows he the wickedness?

GENT Ay, my good lord; 'twas he inform'd against him,
And quit the house on purpose, that their punishment
Might have the freer course.

Exeunt.

SCENE III

Enter KENT and a GENTLEMAN.

GENT Not to a rage; patience and sorrow strove
Who should express her goodliest. You have seen
Sunshine and rain at once; her smiles and tears
Were like, a better way. Those happy smilets
That play'd on her ripe lip seem'd not to know
What guests were in her eyes, which parted thence
As pearls from diamonds dropt. In brief,
Sorrow would be a rarity most beloved
If all could so become it.

GENT Faith, once or twice she heav'd the name of father

Pantingly forth, as if it presst her heart,
Cried 'Sisters, sisters! Shame of ladies! Sisters!
Kent! father! sisters! What, i'th' storm? i'th' night?
Let pity not be believed!' There she shook
The holy water from her heavenly eyes,
And clamour moistened. Then away she started
To deal with grief alone.

KENT It is the stars,
The stars above us, govern our conditions;
Else one self mate and mate could not beget
Such different issues. You spoke not with her since?

GENT No.

KENT Was this before the King returned?

GENT No, since.

KENT Well, sir, the poor distressed Lear's i'th' town,
Who sometime, in his better tune, remembers
What we are come about, and by no means
Will yield to see his daughter.

GENT Why, good sir?

KENT A sovereign shame so elbows him; his own unkindness.

That stript her from his benediction, turn'd her
To foreign casualties, gave her dear rights
To his dog-hearted daughters—these things sting
His mind so venomously that burning shame
Detains him from Cordelia.

GENT Alack, poor gentleman!

KENT Of Albany's and Cornwall's powers you heard not?

GENT 'Tis so; they are afoot.

KENT Well, sir, I'll bring you to our master Lear
And leave you to attend him. Some dear cause
Will in concealment wrap me up awhile.
When I am known aright, you shall not grieve
Lending me this acquaintance. I pray you go
Along with me.

Exeunt.

SCENE IV

*Enter, with Drum and Colours, CORDELIA, DOCTOR,
and Soldiers.*

COR Alack, 'tis he! Why, he was met even now
As mad as the vext sea, singing aloud,
Crown'd with rank fumiter and furrow weeds,
With hardocks, hemlock, nettles, cuckoo flowers,
Darnel, and all the idle weeds that grow
In our sustaining corn. A century send forth;
Search every acre in the high-grown field
And bring him to our eye. [*Exit an Officer.*] What can man's
wisdom

In the restoring his bereaved sense?
He that helps him take all my outward worth.

DOCT There is means, madam.
Our foster nurse of nature is repose,
The which he lacks. That to provoke in him
Are many simples operative, whose power
Will close the eye of anguish.

COR All blest secrets,
All you unpublish'd virtues of the earth,
Spring with my tears; be aidant and remediate
In the good man's distress! Seek, seek for him,
Lest his ungovern'd rage dissolve the life
That wants the means to lead it.

Enter MESSENGER.

MESS News, madam.
The British powers are marching hitherward.

COR 'Tis known before. Our preparation stands
In expectation of them. O dear father,
It is thy business that I go about.

Therefore great France

My mourning and importun'd tears hath pitied.

No blown ambition doth our arms incite,

But love, dear love, and our ag'd father's right.

Soon may I hear and see him!

Exeunt.

SCENE V

Enter REGAN and Steward [OSWALD].

REG But are my brother's powers set forth?

OSW

Ay, madam.

REG Himself in person there?

OSW

Madam, with much ado.

Your sister is the better soldier.

REG Lord Edmund spake not with your lord at home?

OSW No, madam.

REG What might import my sister's letter to him?

OSW I know not, lady.

REG Faith, he is posted hence on serious matter.

It was great ignorance, Gloucester's eyes being out,

To let him live; where he arrives he moves

All hearts against us. Edmund, I think, is gone,

In pity of his misery, to dispatch

His nighted life; moreover, to descry

The strength o'th' enemy.

OSW I must needs after him, madam, with my letter.

REG Our troops set forth to-morrow. Stay with us;

The ways are dangerous.

OSW

I may not, madam.

My lady charg'd my duty in this business.

REG Why should she write to Edmund? Might not you

Transport her purposes by word? Belike,

Something—I know not what—I'll love thee much—

Let me unseal the letter.

OSW Madam, I had rather—

REG I know your lady does not love her husband;
I am sure of that; and at her late being here
She gave strange eliads and most speaking looks
To noble Edmund. I know you are of her bosom.

OSW I, madam?

REG I speak in understanding. Y'are; I know't,
Therefore I do advise you take this note:
My lord is dead; Edmund and I have talk'd,
And more convenient is he for my hand
Than for your lady's. You may gather more.
If you do find him, pray you give him this;
And when your mistress hears thus much from you,
I pray desire her call her wisdom to her.
So fare you well.

If you do chance to hear of that blind traitor,
Preferment falls on him that cuts him off.

OSW Would I could meet him, madam; I should show
What party I do follow.

REG Fare thee well.

Exeunt.

SCENE VI

Enter GLOUCESTER, and EDGAR [like a Peasant].

GLOU When shall I come to th' top of that same hill?

EDG You do climb up it now. Look how we labour.

GLOU Methinks the ground is even.

EDG Horrible steep.

Hark, do you hear the sea?

GLOU No, truly.

EDG Why, then, your other senses grow imperfect
By your eyes' anguish.

GLOU So may it be indeed.

Methinks thy voice is alter'd, and thou speak'st

In better phrase and matter than thou didst.

EDG Y'are much deceiv'd. In nothing am I chang'd
But in my garments.

GLOU Methinks y'are better spoken.

EDG Come on, sir, here's the place; stand still. How fearful
And dizzy 'tis to cast one's eyes so low!

The crows and choughs that wing the midway air
Show scarce so gross as beetles. Halfway down
Hangs one that gathers sampire—dreadful trade!
Methinks he seems no bigger than his head.
The fishermen that walk upon the beach
Appear like mice; and yond tall anchoring bark,
Diminish'd to her cock; her cock, a buoy
Almost too small for sight. The murmuring surge
That on th'unnumbered idle pebble chafes
Cannot be heard so high. I'll look no more,
Lest my brain turn, and the deficient sight
Topple down headlong.

GLOU Set me where you stand.

EDG Give me your hand. You are now within a foot
Of th'extreme verge. For all beneath the moon
Would I not leap upright.

GLOU Let go my hand.

Here, friend, 's another purse; in it a jewel
Well worth a poor man's taking. Fairies and gods
Prosper it with thee! Go thou further off;
Bid me farewell, and let me hear thee going.

EDG Now fare ye well, good sir.

GLOU With all my heart.

EDG [*aside*] Why I do trifle thus with his despair
Is done to cure it.

GLOU O you mighty gods! *He kneels.*

This world I do renounce, and in your sights
Shake patiently my great affliction off.

If I could bear it longer and not fall
To quarrel with your great opposeless wills,
My snuff and loathed part of nature should

It was some fiend. Therefore, thou happy father,
Think that the clearest gods, who make them honours
Of men's impossibilities, have preserved thee.

GLOU I do remember now. Henceforth I'll bear
Affliction till it do cry out itself
'Enough, enough,' and die. That thing you speak of,
I took it for a man. Often 'twould say
'The fiend, the fiend'! He led me to that place.

EDG Bear free and patient thoughts.

Enter LEAR, mad.

But who comes here?

The safer sense will ne'er accommodate
His master thus.

LEAR No, they cannot touch me for coining;
I am the King himself.

EDG O thou side-piercing sight!

LEAR Nature's above art in that respect. There's your press
money. That fellow handles his bow like a crow-keeper. Draw
me a clothier's yard. Look, look, a mouse! Peace, peace, this
piece of toasted cheese will do't. There's my gauntlet; I'll prove
it on a giant. Bring up the brown bills. O, well flown, bird!
i'th' clout, i'th' clout! Hewgh! Give the word.

EDG Sweet marjoram.

LEAR Pass.

GLOU I know that voice.

LEAR Ha! Goneril with a white beard? They flatter'd me
like a dog, and told me I had the white hairs in my beard ere
the black ones were there. To say 'ay' and 'no' to everything I
said! 'Ay' and 'no' too was no good divinity. When the rain
came to wet me once, and the wind to make me chatter; when
the thunder would not peace at my bidding; there I found 'em,
there I smelt 'em out. Go to, they are not men o' their words;
they told me I was everything. 'Tis a lie, I am not ague-proof.

GLOU The trick of that voice I do well remember.
Is't not the King?

LEAR Ay, every inch a king!
When I do stare, see how the subject quakes.
I pardon that man's life. What was thy cause?
Adultery?
Thou shalt not die. Die for adultery? No:
The wren goes to't, and the small gilded fly
Does lecher in my sight.
Let copulation thrive; for Gloucester's bastard son
Was kinder to his father than my daughters
Got 'tween the lawful sheets.
To't, luxury, pell-mell! for I lack soldiers.
Behold yond simpering dame,
Whose face between her forks presages snow,
That minces virtue, and does shake the head
To hear of pleasure's name,—
The fitchew nor the soiled horse goes to't.
With a more riotous appetite.
Down from the waist they are Centaurs,
Though women all above;
But to the girdle do the gods inherit,
Beneath is all the fiend's.
There's hell, there's darkness, there is the sulphurous pit; burn-
ing, scalding, stench, consumption! Fie, fie, fie! pah, pah!
Give me an ounce of civet, good apothecary, to sweeten my
imagination. There's money for thee.

GLOU O, let me kiss that hand!

LEAR Let me wipe it first; it smells of mortality.

GLOU O ruin'd piece of nature! This great world
Shall so wear out to naught. Dost thou know me?

LEAR I remember thine eyes well enough. Dost thou squiny
at me? No, do thy worst, blind Cupid! I'll not love. Read thou
this challenge; mark but the penning of it.

GLOU Were all the letters suns, I could not see.

EDG [*aside*] I would not take this from report. It is:
And my heart breaks at it.

LEAR Read!

GLOU What, with the case of eyes?

LEAR O, ho, are you there with me? No eyes in your head, nor no money in your purse? Your eyes are in a heavy case, your purse in a light. Yet you see how this world goes.

GLOU I see it feelingly.

LEAR What, art mad? A man may see how this world goes with no eyes. Look with thine ears. See how yond justice rails upon yond simple thief. Hark, in thine ear: change places, and, handy-dandy, which is the justice, which is the thief? Thou hast seen a farmer's dog bark at a beggar?

GLOU Ay, sir.

LEAR And the creature run from the cur? There thou mightst behold the great image of authority: a dog's obey'd in office.

Thou rascal beadle, hold thy bloody hand!
Why dost thou lash that whore? Strip thine own back;
Thou hotly lusts to use her in that kind
For which thou whip'st her. The usurer hangs the cozener.
Through tatter'd clothes great vices do appear;
Robes and furr'd gowns hide all. Plate sins with gold,
And the strong lance of justice hurtless breaks;
Arm it in rags, a pygmy's straw does pierce it.
None does offend, none—I say none! I'll able 'em.
Take that of me, my friend, who have the power
To seal th'accuser's lips. Get thee glass eyes
And, like a scurvy politician, seem
To see things thou dost not. Now, now, now, now.
Pull off my boots. Harder, harder! So.

EDG O, matter and impertinency mixt,
Reason in madness!

LEAR If thou wilt weep my fortunes, take my eyes.
I know thee well enough; thy name is Gloucester.
Thou must be patient. We came crying hither;
Thou know'st, the first time that we smell the air
We wawl and cry. I will preach to thee. Mark.

GLOU Alack, alack the day!

LEAR When we are born, we cry that we are come
To this great stage of fools. This 's a good block.

I

1

GENT Near and on speedy foot; the main descry
Stands on the hourly thought.

EDG I thank you, sir. That's all.

GENT Though that the Queen on special cause is here,
Her army is mov'd on.

EDG I thank you, sir.

Exit [GENTLEMAN].

GLOU You ever-gentle gods, take my breath from me;
Let not my worser spirit tempt me again
To die before you please!

EDG Well pray you, father.

GLOU Now, good sir, what are you?

EDG A most poor man, made tame to fortune's blows,
Who, by the art of known and feeling sorrows,
Am pregnant to good pity. Give me your hand;
I'll lead you to some biding.

GLOU Hearty thanks.

The bounty and the benison of heaven
To boot, and boot!

Enter Steward [OSWALD].

osw A proclaim'd prize! Most happy!
That eyeless head of thine was first fram'd flesh
To raise my fortunes. Thou old unhappy traitor,
Briefly thyself remember; the sword is out
That must destroy thee.

GLOU Now let thy friendly hand
Put strength enough to't.

[EDGAR interposes.]

osw Wherefore, bold peasant,
Dar'st thou support a publish'd traitor? Hence,
Lest that th' infection of his fortune take
Like hold on thee. Let go his arm!

EDG Chill not let go, zir, without vurther 'cagion.

osw Let go, slave, or thou diest!

EDG Good gentleman, go your gait, and let poor voke pass.

An chud ha' bin zwaggered out of my life, 'twould not ha' bin zo long as 'tis by a vortnight. Nay, come not near th'old man. Keep out, che vore ye, or Ise try whether your costard or my ballow be the harder. Chill be plain with you.

osw Out, dunghill!

They fight.

EDG Chill pick your teeth, zir. Come, no matter vor your foins. [OSWALD falls.]

osw Slave, thou hast slain me. Villain, take my purse.

If ever thou wilt thrive, bury my body,
And give the letters which thou find'st about me
To Edmund Earl of Gloucester. Seek him out
Upon the British party. O, untimely death! Death! *He dies.*

EDG I know thee well. A serviceable villain,
As duteous to the vices of thy mistress
As badness would desire.

GLOU

What, is he dead?

EDG Sit you down, father; rest you.

Let's see his pockets; these letters that he speaks of
May be my friends. He's dead; I am only sorry
He had no other deathsman. Let us see.

Leave, gentle wax; and, manners, blame us not.

To know our enemies' minds, we'd rip their hearts;

Their papers, is more lawful.

Reads the letter.

"Let our reciprocal vows be remembered. You have many opportunities to cut him off. If your will want not, time and place will be fruitfully offer'd. There is nothing done, if he return the conqueror. Then am I the prisoner, and his bed my jail, from the loathed warmth whereof deliver me, and supply the place for your labour.

Your (wife, so I would say) affectionate servant,
GONERIL."

O indistinguish'd space of woman's will!

A plot upon her virtuous husband's life,

And the exchange my brother! Here in the sands

Thee I'll rake up, the post unsanctified

Of murtherous lechers; and in the mature time

With this ungracious paper strike the sight
Of the death-practis'd Duke. For him 'tis well
That of thy death and business I can tell.

GLOU The King is mad. How stiff is my vile sense,
That I stand up, and have ingenious feeling
Of my huge sorrows! Better I were distract;
So should my thoughts be sever'd from my griefs,

A drum afar off.

And woes by wrong imaginations lose
The knowledge of themselves.

EDG Give me your hand.
Far off, methinks, I hear the beaten drum.
Come, father, I'll bestow you with a friend.

Exeunt.

SCENE VII

Enter CORDELIA, KENT, DOCTOR, and GENTLEMAN.

COR O thou good Kent, how shall I live and work
To match thy goodness? My life will be too short
And every measure fail me.

KENT To be acknowledg'd, madam, is o'erpaid.
All my reports go with the modest truth;
Nor more nor clippt, but so.

COR Be better suited;
These weeds are memories of those worser hours.
I prithee, put them off.

KENT Pardon, dear madam,
Yet to be known shortens my made intent.
My boon I make it, that you know me not
Till time and I think meet.

COR Then be't so, my good lord. [*To the DOCTOR*]
How does the King?

DOCT Madam, sleeps still.

COR O you kind gods,
Cure this great breach in his abused nature!

Thou art a soul in bliss; but I am bound
Upon a wheel of fire, that mine own tears
Do scald like molten lead.

COR Sir, do you know me?

LEAR You are a spirit, I know. When did you die?

COR Still, still, far wide!

DOCT He's scarce awake. Let him alone awhile.

LEAR Where have I been? Where am I? Fair daylight?

I am mightily abus'd. I should e'en die with pity,
To see another thus. I know not what to say;
I will not swear these are my hands. Let's see;
I feel this pin prick. Would I were assur'd
Of my condition!

COR O, look upon me, sir,

And hold your hand in benediction o'er me.

No, sir, you must not kneel.

LEAR Pray, do not mock me.

I am a very foolish fond old man,
Fourscore and upward, not an hour more nor less;
And, to deal plainly,
I fear I am not in my perfect mind.
Methinks I should know you, and know this man;
Yet I am doubtful; for I am mainly ignorant
What place this is, and all the skill I have
Remembers not these garments; nor I know not
Where I did lodge last night. Do not laugh at me;
For, as I am a man, I think this lady
To be my child Cordelia.

COR And so I am, I am.

LEAR Be your tears wet? Yes, faith. I pray, weep not.
If you have poison for me, I will drink it.
I know you do not love me; for your sisters
Have, as I do remember, done me wrong.
You have some cause, they have not.

COR No cause, no cause.

LEAR Am I in France?

KENT In your own kingdom, sir.

LEAR Do not abuse me.

DOCT Be comforted, good madam; the great rage,
You see, is kill'd in him: and yet it is danger
To make him even o'er the time he has lost.
Desire him to go in; trouble him no more
Till further settling.

COR Will't please your Highness walk?

LEAR You must bear with me.
Pray you now, forget and forgive; I am old and foolish.

Exeunt. Manent KENT and GENTLEMAN.

GENT Holds it true, sir, that the Duke of Cornwall was so slain?

KENT Most certain, sir.

GENT Who is conductor of his people?

KENT As 'tis said, the bastard son of Gloucester.

GENT They say Edgar, his banisht son, is with the Earl of Kent in Germany.

KENT Report is changeable. 'Tis time to look about; the powers of the kingdom approach apace.

GENT The arbitrement is like to be bloody.

Fare you well, sir.

[Exit.]

KENT My point and period will be thoroughly wrought,
Or well or ill, as this day's battle's fought.

Exit.

ACT V

SCENE I

Enter, with Drum and Colours; EDMUND, REGAN, GENTLEMEN, and Soldiers.

EDM Know of the Duke if his last purpose hold,
Or whether since he is advis'd by aught
To change the course. He's full of alteration
And self-reproving; bring his constant pleasure.

[*Exit an Officer.*]

REG Our sister's man is certainly miscarried.

EDM Tis to be doubted, madam.

REG Now, sweet lord,
You know the goodness I intend upon you.
Tell me—but truly—but then speak the truth—
Do you not love my sister?

EDM In honour'd love.

REG But have you never found my brother's way
To the forfended place?

EDM That thought abuses you.

REG I am doubtful that you have been conjunct
And bosom'd with her, as far as we call hers.

EDM No, by mine honour, madam.

REG I never shall endure her. Dear my lord,
Be not familiar with her.

EDM Fear me not.
She and the Duke her husband!

Enter, with Drum and Colours, ALBANY, GONERIL, Soldiers.

GON [*aside*] I had rather lose the battle than that sister
Should loosen him and me.

ALB Our very loving sister, well bemet.

Sir, this I hear: the King is come to his daughter,
With others whom the rigour of our state
Forc'd to cry out. Where I could not be honest,
I never yet was valiant. For this business,
It toucheth us, as France invades our land,
Not bolds the King, with others, whom, I fear,
Most just and heavy causes make oppose.

EDM Sir, you speak nobly.

REG Why is this reason'd?

GON Combine together 'gainst the enemy;
For these domestic and particular broils
Are not the question here.

ALB Let's then determine
With th'ancient of war on our proceeding.

EDM I shall attend you presently at your tent.

REG Sister, you'll go with us?

GON No.

REG 'Tis most convenient; pray you go with us.

GON [*aside*] O, ho, I know the riddle.—I will go.

[*As they are going out,*] enter EDGAR [*disguised*.

ALBANY *remains*.]

EDG If e'er your Grace had speech with man so poor,
Hear me one word.

ALB I'll overtake you.—Speak.

[*Exeunt all but ALBANY and EDGAR*]

EDG Before you fight the battle, ope this letter.
If you have victory, let the trumpet sound
For him that brought it. Wretched though I seem,
I can produce a champion that will prove
What is avouched there. If you miscarry,
Your business of the world hath so an end,
And machination ceases. Fortune love you!

ALB Stay till I have read the letter.

EDG I was forbid it.
When time shall serve, let but the herald cry,
And I'll appear again.

Exit.

ALB Why, fare thee well. I will o'erlook thy paper.

Enter EDMUND.

EDM The enemy's in view; draw up your powers.
Here is the guess of their true strength and forces
By diligent discovery; but your haste
Is now urg'd on you.

ALB We will greet the time.

Exit.

EDM To both these sisters have I sworn my love;
Each jealous of the other, as the stung
Are of the adder. Which of them shall I take?
Both? one? or neither? Neither can be enjoy'd,
If both remain alive. To take the widow
Exasperates, makes mad her sister Goneril;
And hardly shall I carry out my side,
Her husband being alive. Now then, we'll use
His countenance for the battle; which being done,
Let her who would be rid of him devise
His speedy taking off. As for the mercy
Which he intends to Lear and to Cordelia—
The battle done, and they within our power,
Shall never see his pardon; for my state
Stands on me to defend, not to debate.

Exit.

SCENE II

Alarum within. Enter, with Drum and Colours, the Powers of France over the stage, CORDELIA with her Father in her hand, and exeunt.

Enter EDGAR and GLOUCESTER.

EDG Here, father, take the shadow of this tree
For your good host; pray that the right may thrive.
If ever I return to you again,
I'll bring you comfort.

GLOU Grace go with you, sir!

Exit [Edgar].

Alarum and retreat within. Enter EDGAR.

EDG Away, old man; give me thy hand, away!
King Lear hath lost, he and his daughter ta'en.
Give me thy hand; come on!

GLOU No further, sir. A man may rot even here.

EDG What, in ill thoughts again? Men must endure
Their going hence, even as their coming hither;
Ripeness is all. Come on.

GLOU And that's true too.

Exeunt.

SCENE III

*Enter, in conquest, with Drum and Colours, EDMUND; LEAR
and CORDELIA as prisoners; Soldiers, Captain.*

EDM Some officers take them away. Good guard,
Until their greater pleasures first be known
That are to censure them.

COR We are not the first
Who, with best meaning, have incurr'd the worst.
For thee, oppressed king, I am cast down;
Myself could else outfrown false Fortune's frown.
Shall we not see these daughters and these sisters?

LEAR No, no, no, no! Come, let's away to prison;
We two alone will sing like birds i'th' cage.
When thou dost ask me blessing, I'll kneel down
And ask of thee forgiveness. So we'll live,
And pray, and sing, and tell old tales, and laugh
At gilded butterflies, and hear poor rogues
Talk of court news; and we'll talk with them too—
Who loses and who wins; who's in, who's out—
And take upon's the mystery of things,
As if we were God's spies; and we'll wear out,
In a wall'd prison, packs and sects of great ones
That ebb and flow by th' moon.

EDM Take them away.

LEAR Upon such sacrifices, my Cordelia,
The gods themselves throw incense. Have I caught thee?
He that parts us shall bring a brand from heaven,
And fire us hence like foxes. Wipe thine eyes.
The goodyears shall devour 'em, flesh and fell,
Ere they shall make us weep! We'll see 'em starv'd first.
Come.

Exeunt [LEAR and CORDELIA, guarded].

EDM Come hither, Captain; hark.
Take thou this note [*giving a paper*]. Go follow them to prison.
One step I have advanc'd thee; if thou dost
As this instructs thee, thou dost make thy way
To noble fortunes. Know thou this, that men
Are as the time is; to be tender-minded
Does not become a sword. Thy great employment
Will not bear question. Either say thou'lt do't,
Or thrive by other means.

CAPT I'll do't, my lord.

EDM About it! and write happy when thou hast done.
Mark: I say instantly, and carry it so
As I have set it down.

CAPT I cannot draw a cart, nor eat dried oats;
If it be man's work, I'll do't. *Exit.*

Flourish. Enter ALBANY, GONERIL, REGAN, *Soldiers.*

ALB Sir, you have show'd to-day your valiant strain,
And fortune led you well. You have the captives
Who were the opposites of this day's strife;
I do require them of you, so to use them
As we shall find their merits and our safety
May equally determine.

EDM Sir, I thought it fit
To send the old and miserable King
To some retention and appointed guard;
Whose age has charms in it, whose title more,

To pluck the common bosom on his side,
And turn our imprest lances in our eyes
Which do command them. With him I sent the Queen,
My reason all the same; and they are ready
To-morrow, or at further space, t'appear
Where you shall hold your session. At this time
We sweat and bleed: the friend hath lost his friend;
And the best quarrels, in the heat, are curst
By those that feel their sharpness:
The question of Cordelia and her father
Requires a fitter place.

ALB Sir, by your patience,
I hold you but a subject of this war,
Not as a brother.

REG That's as we list to grace him.
Methinks our pleasure might have been demanded
Ere you had spoke so far. He led our powers,
Bore the commission of my place and person,
The which immediacy may well stand up
And call itself your brother.

GON Not so hot!
In his own grace he doth exalt himself
More than in your addition.

REG In my rights,
By me invested, he compeers the best.

GON That were the most if he should husband you.

REG Jesters do oft prove prophets.

GON Holla, holla!
That eye that told you so look'd but asquint.

REG Lady, I am not well, else I should answer
From a full-flowing stomach. General,
Take thou my soldiers, prisoners, patrimony;
Dispose of them, of me; the walls are thine.
Witness the world that I create thee here
My lord and master.

GON Mean you to enjoy him?

ALB The let-alone lies not in your good will.

EDM Nor in thine, lord.

ALB Half-blooded fellow, yes!

REG [*to EDMUND*] Let the drum strike, and prove my title thine.

ALB Stay yet; hear reason. Edmund, I arrest thee
On capital treason; and, in thine attaint,
This gilded serpent [*points to GONERIL*]. For your claim, fair
sister,

I bar it in the interest of my wife.

'Tis she is subcontracted to this lord,
And I, her husband, contradict your banes.
If you will marry, make your loves to me;
My lady is bespoke.

GON An interlude!

ALB Thou art armed, Gloucester. Let the trumpet sound.
If none appear to prove upon thy person
Thy heinous, manifest, and many treasons,
There is my pledge [*throwing down a glove*]. I'll prove it on
thy heart,
Ere I taste bread, thou art in nothing less
Than I have here proclaim'd thee.

REG Sick! O, sick!

GON [*aside*] If not, I'll ne'er trust medicine.

EDM There's my exchange [*throwing down a glove*]. What
in the world he is

That names me traitor, villain-like he lies.
Call by thy trumpet. He that dares approach—
On him, on you, who not? I will maintain
My truth and honour firmly.

ALB A herald, ho!

EDM A herald, ho, a herald!

Enter a HERALD.

ALB Trust to thy single virtue, for thy soldiers,
All levied in my name, have in my name
Took their discharge.

REG My sickness grows upon me.

ALB She is not well. Convey her to my tent.

[*Exit REGAN, led.*]

Come hither, herald. Let the trumpet sound,
And read out this.

CAPT Sound, trumpet!

A trumpet sounds.

HER [*reads*] If any man of quality or degree within the lists of the army will maintain upon Edmund, supposed Earl of Gloucester, that he is a manifold traitor, let him appear by the third sound of the trumpet. He is bold in his defence.

EDM Sound!

First trumpet.

HER Again!

Second trumpet.

HER Again!

Third trumpet.

Trumpet answers within.

Enter EDGAR, at the third sound, armed, a Trumpet before him.

ALB Ask him his purposes, why he appears
Upon this call o'th' trumpet.

HER

What are you?

Your name, your quality? and why you answer
This present summons?

EDG

Know, my name is lost,

By treason's tooth bare-gnawn and canker-bit.

Yet am I noble as the adversary

I come to cope.

ALB

Which is that adversary?

EDG What's he that speaks for Edmund Earl of Gloucester?

EDM Himself. What say'st thou to him?

EDG

Draw thy sword,

That, if my speech offend a noble heart,

Thy arm may do thee justice. Here is mine.

Behold, it is the privilege of mine honours,

My oath, and my profession. I protest,

Maugre thy strength, place, youth, and eminence,

Despite thy victor sword and fire-new fortune,

Thy valour and thy heart, thou art a traitor;

False to thy gods, thy brother, and thy father,
 Conspirant 'gainst this high illustrious prince,
 And from th'extremest upward of thy head
 To the descent and dust beneath thy foot,
 A most toad-spotted traitor. Say thou no,
 This sword, this arm, and my best spirits are bent
 To prove upon thy heart, whereto I speak,
 Thou liest.

EDM In wisdom I should ask thy name;
 But since thy outside looks so fair and warlike,
 And that thy tongue some say of breeding breathes,
 What safe and nicely I might well delay
 By rule of knighthood, I disdain and spurn.
 Back do I toss those treasons to thy head;
 With the hell-hated lie o'erwhelm thy heart;
 Which, for they yet glance by and scarcely bruise,
 This sword of mine shall give them instant way,
 Where they shall rest for ever. Trumpets, speak!

Alarums. Fight. [EDMUND falls.]

ALB Save him, save him!

GON This is practice, Gloucester.
 By th' law of arms thou wast not bound to answer
 An unknown opposite. Thou art not vanquish'd,
 But cozen'd and beguil'd.

ALB Shut your mouth, dame,
 Or with this paper shall I stop it. [*Holds up her letter to*
 EDMUND.]—[*To EDMUND.*] Hold, sir.

[*To GONERIL*] Thou worse than any name, read thine own evil.
 No tearing, lady! I perceive you know it.

GON Say if I do—the laws are mine, not thine.
 Who can arraign me for't?

ALB Most monstrous!
 Know'st thou this paper?

GON Ask me not what I know. *Exit.*

ALB Go after her! She's desperate; govern her.

[*Exit an Officer.*]

EDM What you have charg'd me with, that have I done;

And more, much more; the time will bring it out.
'Tis past, and so am I—But what art thou
That hast this fortune on me? If thou'rt noble,
I do forgive thee.

EDG Let's exchange charity.

I am no less in blood than thou art, Edmund;
If more, the more th'hast wrong'd me.
My name is Edgar, and thy father's son.
The gods are just, and of our pleasant vices
Make instruments to plague us.
The dark and vicious place where thee he got
Cost him his eyes.

EDM Th'hast spoken right, 'tis true;
The wheel is come full circle; I am here.

ALB Methought thy very gait did prophesy
A royal nobleness. I must embrace thee.
Let sorrow split my heart, if ever I
Did hate thee, or thy father!

EDG Worthy prince, I know't.

ALB Where have you hid yourself?
How have you known the miseries of your father?

EDG By nursing them, my lord. List a brief tale,
And when 'tis told, O, that my heart would burst!
The bloody proclamation to escape
That follow'd me so near (O, our lives' sweetness!
That with the pain of death we would hourly die
Rather than die at once) taught me to shift
Into a madman's rags, t'assume a semblance
That very dogs disdain'd; and in this habit
Met I my father with his bleeding rings,
Their precious stones new lost; became his guide,
Led him, begg'd for him, sav'd him from despair;
Never (O fault!) reveal'd myself unto him
Until some half hour past, when I was arm'd.
Not sure, though hoping of this good success,
I ask'd his blessing, and from first to last
Told him my pilgrimage. But his flaw'd heart

(Alack, too weak the conflict to support)
'Twixt two extremes of passion, joy and grief,
Burst smilingly.

EDM This speech of yours hath mov'd me,
And shall perchance do good. But speak you on;
You look as you had something more to say.

ALB If there be more, more woful, hold it in;
For I am almost ready to dissolve,
Hearing of this.

EDG This would have seem'd a period
To such as love not sorrow; but another,
To amplify too much, would make much more,
And top extremity.

Whilst I was big in clamour, came there a man,
Who, having seen me in my worst estate,
Shunn'd my abhorr'd society; but then, finding
Who 'twas that so endur'd, with his strong arms
He fastened on my neck, and bellowed out
As he'd burst heaven; threw him on my father;
Told the most piteous tale of Lear and him
That ever ear received; which in recounting
His grief grew puissant, and the strings of life
Began to crack. Twice then the trumpets sounded,
And there I left him tranc'd.

ALB But who was this?

EDG Kent, sir, the banisht Kent, who in disguise
Follow'd his enemy king, and did him service
Improper for a slave.

Enter a GENTLEMAN with a bloody knife.

GENT Help, help, O, help!

EDG What kind of help?

ALB Speak, man.

EDG What means that bloody knife?

GENT 'Tis hot, it smokes.

It came even from the heart of—O, she's dead!

ALB Who dead? Speak, man.

GENT Your lady, sir, your lady! and her sister
By her is poison'd; she confesses it.

EDM I was contracted to them both. All three
Now marry in an instant.

EDG Here comes Kent.

ALB Produce the bodies, be they alive or dead.

[*Exit Gentlemen.*]

This judgment of the Heavens, that makes us tremble,
Touches us not with pity.

[*Enter KENT.*] Oh, is this he?
The time will not allow the compliment
Which very manners urges.

KENT I am come
To bid my King and master aye good night.
Is he not here?

ALB Great thing of us forgot!
Speak, Edmund, where's the King? And where's Cordelia?
See's thou this object, Kent?

[*The bodies of GONERIL and REGAN are brought in.*]

KENT Alack, why thus?

EDM Yet Edmund was belov'd.
The one the other poison'd for my sake,
And after slew herself.

ALB Even so. Cover their faces.

EDM I pant for life. Some good I mean to do,
Despite of mine own nature. Quickly send
(Be brief in it) to th' castle, for my writ
Is on the life of Lear and on Cordelia.
Nay, send in time.

ALB Run, run, O, run!

EDG To who, my lord? Who has the office? Send
Thy token of reprieve.

EDM Well thought on. Take my sword;
Give it the Captain.

ALB Haste thee, for thy life. [*Exit EDM.*]

EDM He hath commission from thy wife and me

To hang Cordelia in the prison, and
To lay the blame upon her own despair,
That she fordid herself.

ALB The gods defend her! Bear him hence awhile.

[EDMUND *is borne off.*]

Enter LEAR, *with* CORDELIA [*dead*] *in his arms*, [EDGAR, CAPTAIN,
and other following].

LEAR Howl, howl, howl, howl! O, you are men of stones.
Had I your tongues and eyes, I'd use them so
That heaven's vault should crack! She's gone for ever.
I know when one is dead, and when one lives;
She's dead as earth. Lend me a looking glass;
If that her breath will mist or stain the stone,
Why, then she lives.

KENT Is this the promis'd end?

EDG Or image of that horror?

ALB Fall and cease!

LEAR This feather stirs; she lives! If it be so,
It is a chance which does redeem all sorrows
That ever I have felt.

KENT O my good master!

LEAR Prithee, away!

EDG 'Tis noble Kent, your friend.

LEAR A plague upon you, murderers, traitors all!
I might have sav'd her; now she's gone for ever!
Cordelia, Cordelia, stay a little. Ha!
What is't thou say'st? Her voice was ever soft,
Gentle, and low—an excellent thing in woman.
I kill'd the slave that was a-hanging thee.

CAPT 'Tis true, my lords, he did.

LEAR Did I not, fellow?

I have seen the day, with my good biting falchion
I would have made them skip. I am old now,
And these same crosses spoil me. Who are you?
Mine eyes are not o'th' best. I'll tell you straight.

KENT If fortune brag of two she lov'd and hated,
One of them we behold.

LEAR This is a dull sight. Are you not Kent?

KENT The same,
Your servant Kent. Where is your servant Caius?

LEAR He's a good fellow, I can tell you that.
He'll strike, and quickly too. He's dead and rotten.

KENT No, my good lord; I am the very man—

LEAR I'll see that straight.

KENT —That, from your first of difference and decay,
Have followed your sad steps.

LEAR You are welcome hither.

KENT Nor no man else; all's cheerless, dark, and deadly.
Your eldest daughters have fordone themselves,
And desperately are dead.

LEAR Ay, so I think.

ALB He knows not what he says, and vain is it
That we present us to him.

EDG Very bootless.

Enter a CAPTAIN.

CAPT Edmund is dead, my lord.

ALB That's but a trifle here.
You lords and noble friends, know our intent.
What comfort to this great decay may come
Shall be appli'd. For us, we will resign,
During the life of this old Majesty,
To him our absolute power; [*to EDGAR and KENT*] you to your
rights,
With boot and such addition as your honours
Have more than merited. All friends shall taste
The wages of their virtue, and all foes
The cup of their deservings.—O, see, see!

LEAR And my poor fool is hang'd! No, no, no life!
Why should a dog, a horse, a rat, have life,
And thou no breath at all? Thou'lt come no more,

Never, never, never, never, never!

Pray you undo this button. Thank you, sir.

Do you see this? Look on her! look, her lips!

Look there, look there!

He dies.

EDG He faints! My lord, my lord!

KENT Break, heart; I prithee, break!

EDG Look up, my lord.

KENT Vex not his ghost; O, let him pass! He hates him
That would upon the rack of this tough world
Stretch him out longer.

EDG He is gone, indeed.

KENT The wonder is, he hath endur'd so long.
He but usurpt his life.

ALB Bear them from hence. Our present business
Is general woe. [*To KENT and EDGAR*] Friends of my soul, you
twain

Rule in this realm, and the gor'd state sustain.

KENT I have a journey, sir, shortly to go.
My master calls me; I must not say no.

ALB The weight of this sad time we must obey;
Speak what we feel, not what we ought to say.
The oldest have borne most; we that are young
Shall never see so much, nor live so long.

Exeunt with a dead march.

FINIS

AC 5 .G78 v. 5 pt.8-9
Great Books Foundation,
Chicago.
Readings for discussion

DATE

Gardner-Webb Library
P.O. 836
Boiling Springs, NC 28017

A Statement Concerning The Great Books Foundation

THE GREAT BOOKS FOUNDATION is an Illinois corporation, organized not-for-profit in 1947. The Foundation, as yet, has no endowment.

The income of the Foundation has been derived, on a year-to-year basis, from royalties on the voluntary purchase of these reading materials. The royalties, however, meet less than 55 per cent of the annual operating costs of the Foundation. The deficit balance of each year has been met by voluntary gifts from participants, individuals outside the program, and foundations.

Though all aspects of the Great Books program are voluntary, the average annual deficit per participant has been reduced, in this largest of America's programs in adult liberal education, to six dollars. Individuals who would like to contribute toward the further reduction of this deficit and share in the continuation and growth of the program are invited to do so through the Annual Membership Plan. All contributions are deductible for income tax purposes. Checks should be made payable to The Great Books Foundation, 37 South Wabash Avenue, Chicago 3, Illinois.

Gardner-Webb University Library



0 0000 00190795 8

THE GREAT BOOKS FOUNDATION

Readings for Discussion THIRD YEAR COURSE



W7-CIP-224

